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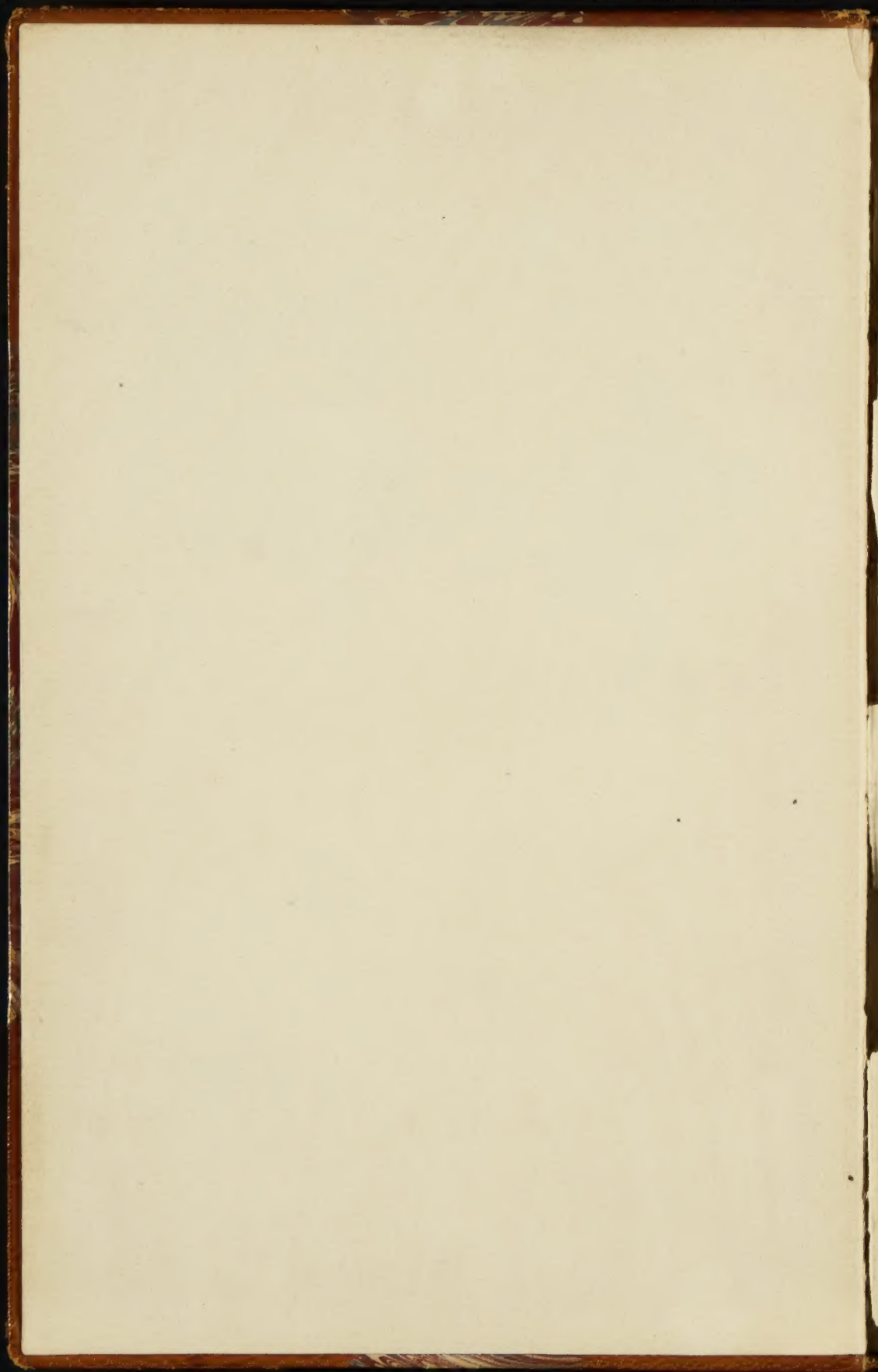
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POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
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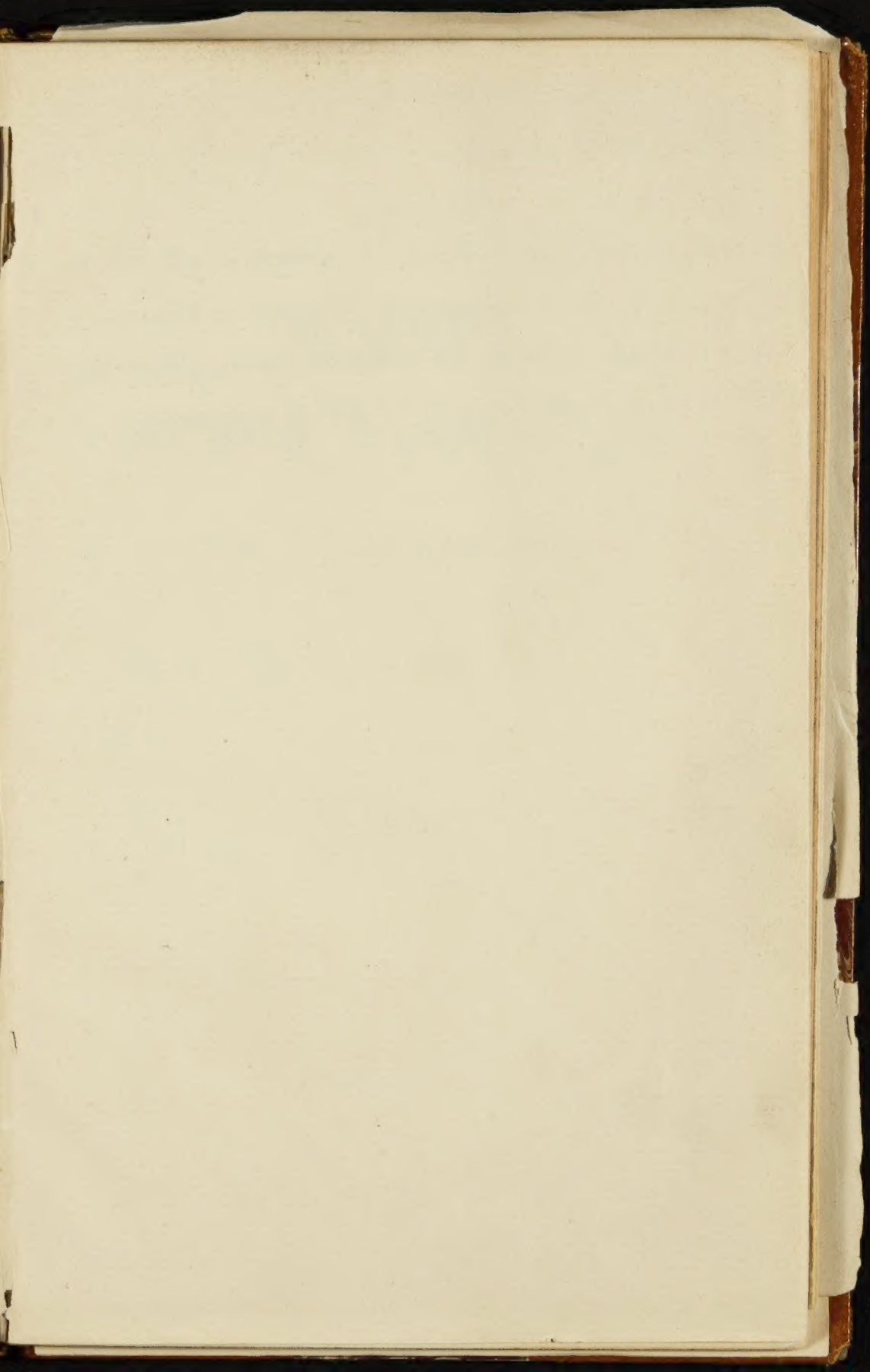


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ARE
THE EASTERN
INDUSTRIAL TRAINING SCHOOLS
FOR INDIAN CHILDREN
A FAILURE?

PUBLISHED BY
THE INDIAN RIGHTS ASSOCIATION,
1316 Filbert Street, Phila.,
1886.

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OFFICE OF THE INDIAN RIGHTS ASSOCIATION,
No. 1316 Filbert Street, Philadelphia.

MARCH 23d, 1886.

I have the honor to submit to the Honorable Members of the Senate, the House of Representatives, and to the general public, the following letter addressed to me, as the Secretary of the Indian Rights Association, by Miss Helen W. Ludlow, of Hampton, Va. Miss Ludlow has had eight years experience as a teacher of Indian youth, in the Hampton Agricultural and Normal Institute. She is personally known to me as a lady of high character and ability, and one who has devoted the past summer months to a patient and thorough investigation of the question which forms the topic of her letter, the record of Hampton's returned Indian pupils, and other matters relative to the education and civilization of the Indians. The grave importance of the subject under discussion, and the divergence of opinion entertained regarding it as expressed by the honorable members of the House of Representatives, seem fully to justify the publication of Miss Ludlow's letter, together with the subjoined statements of some other students of the Indian question.

Very respectfully,

HERBERT WELSH,
Cor. Sec'y I. R. A.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE,
HAMPTON, VA.

MARCH , 1886.

MR. HERBERT WELSH,

*Sec'y of the Indian Rights Association,
Philadelphia:*

DEAR SIR:—In the debate on the Indian Appropriation Bill, in the House, on March 11th, Mr. Cannon, member from Illinois, and a member of the Congressional Committee which last summer visited many of the Indian reservations, made the following statement, the culmination and the gist of his extended discussion of the subject of Indian education. I quote from the Congressional Record of that date:

“In company with the gentleman from Kansas [Mr. Ryan], with the gentleman from Arkansas [Mr. Peel], and with my friend from Indiana [Mr. Holman], I traveled through the Indian country; we made diligent inquiry across the continent on the north, and across the continent on the south, and we could not find that there was one student of all the hundreds educated at Carlisle or Hampton, or in any of the schools off the reservation, but had gone back to their savage life, in a very short time, except a few that were employed by the Government of the United States.”

Judge Holman, previously appealed to by the gentleman, had thus responded.

“Mr. Cannon.—‘Let me ask the gentleman from Indiana, if it is not true that, upon the most careful

inquiry which he has been able to make, and from extensive travel among the Indians, that, without exception, the Indian children educated at Carlisle, Hampton, and elsewhere off the reservations, who were not given employment by the Government, at a very early period lapsed into barbarism; and if it is not true that their condition was frequently worse than if they had not been educated at all?

"Mr. Holman.—'Oh, yes; that I think is to be answered in the affirmative. It may be further stated that those who are familiar with the Indian subject, and have lived with them, missionaries, agents, and teachers, and especially those military men who have been long stationed among the Indian tribes, but are now identified with them, all without exception express the opinion that unless the Government gives to the Indian girl or boy employment, in other words, unless they are supported by the Government, they relapse into barbarism when they return to the tribe, while the Indians educated on the reservation, going home once a year, seeing the old father and mother now and then, keep up their relation with the tribe, and are not shocked by a return from civilization to the scenes by which they are necessarily surrounded, but are accustomed to the ways of the tribe and their habits; that such as keep up their relations with their tribes are not so influenced. I think there is little difference of opinion upon that point.'"

Pressed by Mr. Birch, of Connecticut, for a repetition of his statement, Judge Holman weakened it in the following remarkable manner:

"I did not understand the question as being con-

fined to all the children, but to certain of them who had not been employed by the Government. But besides that, the question of the gentleman from Illinois would not embrace all of the Indians. It embraces the Indians who went from the schools to the Great Sioux reservation, or to the Crow reservation, or to the reservations in the Northwest, and to certain sections of the country, but it cannot be said properly to apply to all of the reservations without exception. But to the extent of my own observation, and from information that I have had from others in the course of an investigation upon the subject, I am informed, on what seems to be good authority, that unless the Indians happen to be employed under the Government as interpreters, teachers, or in some other capacity, they are very apt to revert, upon their return to the tribe, to the conditions in which the tribe itself may be."

Later on, toward the close of the discussion, Mr. Cannon, ignoring this qualification, took occasion to restate his position still more positively and strongly, saying, as I first quoted above :

"We made diligent inquiry across the continent on the north, and across the continent on the south, and we could not find that there was one student of all the hundreds educated at Carlisle or Hampton, or in any one of the schools off the reservations, but had gone back to their savage life in a very short time, except a few that were employed by the government of the United States."

Not being pressed again for an interpretation of his friend's expressions, Judge Holman made none.

It seems to me, Mr. Secretary, that these deliberate and reiterated expressions, made before the whole House of Representatives, by a committee sent out by them to ascertain the actual state of things on the reservations, and made with the avowed purpose of influencing the policy of the Government towards its wards, and crushing some of the efforts it has been making for their civilization, should be most seriously considered by the people, to decide whether these are the truths they profess to be, or misstatements and distortions of the truth, opposed to all the interests of justice and humanity toward this helpless race.

Judge Holman prefaced his statements with the solemn declaration :

"In my judgment, the results of the removal of Indian children from their reservations, and teaching them in schools located at remote points, would shock those who had caused them the moment they came to their notice."

We confess ourselves shocked—but at what?

Since 1878, when the first Indian students were brought to Hampton from St. Augustine by Capt. Pratt, and the movement was thus inaugurated of Indian education at the East, Hampton has not failed to send out every year, to agencies from which her Indian pupils come, visiting committees, charged not merely with the escort of returning students, or the collection of new ones, but with investigation of their home surroundings, with preparation, as far as possible, for the reception and employment of those sent back, and—as time began to show them—with a report upon the results of the work.

Whatever these results may be, in which she has had so early and so large a share, Hampton, therefore, cannot avail herself of Judge Holman's gracious assumption of her ignorance of them. If she is not "shocked" at *them*—as the honorable gentleman expects her to be, now that he has called them to her notice—it must be either that she is a hardened sinner, or that these results are quite different from his representation of them.

The latest delegate sent out for such investigation by the Hampton school happens to be myself. I heartily wish, for the present exigency, that it had been one of her weightiest representatives—the Southern or the Northern clergyman—one of the three regular army officers, or General Armstrong, himself, who have all made these tours of the agencies, one or more times, and published their reports. But I cannot withhold my testimony, if you will give me opportunity to bear it, and I must trust to the simple eloquence of facts—facts whose proof I have at hand in the pages of my note-book, in the record of personal observation, of detailed reports taken from the lips of agents, missionaries, teachers and employers, and in letters from some of these.

Judge Holman does not wish to "confine his statements to all the reservations," but specifies those in Dakota, emphatically, so I will confine my report to that territory.

I spent over two months of last summer in Dakota, visiting all the agencies there, from which Hampton has drawn Indian students. These agencies are Yankton, Lower Brulé, Crow Creek, Cheyenne River,

Standing Rock and Fort Berthold. With the exception of Cheyenne River, where I had but a few hours, and had to content myself with a rapid talk and subsequent official statements in writing, I stayed at each of these agencies from four to ten days, and am greatly indebted to the courtesy of their various officers and missionaries for the very full opportunities afforded me for observation of their fields, in their length and breadth, outer and inner workings.

To these six agencies, have been returned from Hampton, at various times, from six months to five years ago, 132 students: 47 young women and girls, 85 young men and boys, of an average age of about twenty years, and, in most cases, after a three years' course at Hampton. Over fifty of these I saw, myself, last summer, at the agencies. Of each of them, by name, I have special and detailed accounts, gathered from their agents, missionaries, teachers, employers and acquaintances. This is the record, good and bad:

Of the 132, four, and only four, are "gone back to their savage life," "lapsed into barbarism," to the extent of wearing the blanket. I do not know that they can be said to be "in a worse condition than if they had received no education," except on the general principle of the "house with the seven devils." These poor "houses" were never very well "swept and garnished." One of the four is an epileptic girl, another one a consumptive boy, who finds his accustomed dress the most comfortable. The two others are young women, for whom there is less excuse; they were urged into Indian marriages, and dress to please their lords and

masters. One more young man, for whom much has been done, even before ever he came to Hampton, returned to the blanket and dances for a time, but has "thrown them away," and started fresh on "the white man's road"—a greater testimony to the strength of the new life within than if he had never "lapsed," perhaps. Still another "donned the blanket" when too weak to work for other clothes, but pathetically begged to be buried "like a white man," in one suit a kind friend had sent him.

Nine—two girls and seven boys—are reported as "bad;" lazy, vicious and troublesome, with active influence on the side of evil; though they keep themselves in citizens dress (which several have always worn) and have not committed crime.

Forty—fifteen girls and twenty-five boys—are said to be doing "fairly well," which seems to mean that some have not done well continuously, and some are rather negative characters, not very progressive and earnest; but that the latter are well intentioned, and the former are on the upward road, after more or less fluctuation. I may as well say just here, where it seems appropriate, that any report of Indian students, as of any body of persons, is liable to individual variation, and can only give the actual aspect of the case, individually, at some one time, while it may be true as a general statement of the average facts at any time.

Seventy-two of the 132, viz.: twenty-six out of the forty-seven girls, and forty-six out of the eighty-five boys, are reported as having done very well, indeed, some of them remarkably so, ever since their return home. The boys have worked at their trades as they

have had opportunity, or on their farms, or at other manual labor, or as clerks or teachers; the girls as teachers or assistants in schools, or helping their parents, or keeping house for themselves, eight of them having married well since their return home—one, a fellow student from Hampton. Seventy-two out of 132. Not such a poor honor-roll for any class of students. Of the whole number, nineteen have died; four girls and fifteen boys.

But let us look into the question of Government employment. Mr. Cannon declared: "We could not find a single student of all the hundreds educated in any of the schools off the reservation but had gone back to their savage life in a very short time, except a few that were employed by the Government." Judge Holman confirms him, and adds: "The further statement that missionaries, agents, teachers and military men long stationed among them, all express the opinion that unless Government gives to the Indian girl or boy employment, in other words, unless they are supported by the Government, they relapse into barbarism when they return to the tribe."

Just the force of the curious expression, "in other words, unless they are supported by the Government," I fail to appreciate. Does Judge Holman mean that "supported by the Government" is a synonym, and a derisive one, for "employed by the Government?" In that case, every Congressman shares the odium. Would Judge Holman vote for cutting down the appropriation for his own Government employment—"in other words, support?"

But, what about this Government employment "or support" of our returned Indian students?

Of the forty-seven girls, five have been employed by the Government as teachers and assistants, Of the eighty-five boys, thirty-four have had various Government employment: as teachers, clerks, mechanics, policemen, etc. In all, thirty-nine have, most of them, not continuously, received Government employment. I find thirteen more, boys, of whom I have no record in this respect, previous to my visit, but who, I know, were not then employed by Government.

Of the thirty-nine who have been more or less in Government employ, all the five girls have done "very well," and twenty-three of the boys. Eight boys have done "fairly well," and three "badly."

But the twenty-eight Government employees who have done "very well," do not, by any means, exhaust our honor-roll; do not half fill it. Forty four, viz.: twenty-one girls, and twenty-three boys have managed not to "lapse into barbarism," not to "return speedily"—or at all—"to savage ways," in fact, to distinguish themselves for good behavior, without "Government employment, in other words, support," and without discovery by this very "diligent" and discerning Congressional Committee, employed—"in other words, supported"—by Government in an important tour of investigation!

But how about this larger half of the honor roll? Are they disproving all Hampton principles of the gospel of industry? By no means: All are on the record as workers, except seven who are entirely disabled by disease. Six are in private employ on or near the reservation; thirty have been working for themselves, the girls in their own or their parents'

homes, the boys chiefly farming, ten of them on claims of their own. I had no such difficulty in discovering them as the honorable representatives found, though I did not "search the continent" from sea to sea or from pole to pole. I found agents and missionaries and military men who were quite willing to show them to me.

But a few minutes drive from the little school house at Standing Rock, which Judge Holman barely remembers having seen presided over by an Indian student teacher—a Hampton girl, but there were two there instead of one,—the Agent took me to see a little fellow whom we had parted with at Hampton a year before, his time being up and his mother wanting him. We found him milking his cows and putting up his stock for the night. A fourteen year old boy, he takes care of his mother and sister and old grandfather, bosses their hired man, runs with his help the little farm, and is the man of the house, though not in Government employ. I could easily multiply illustrations of my statistics if there were time.

If Judge Holman had made his weaker statement, or part of it, his strong one; if he had called earnest attention to the fact that without a chance for some honest work and *self*-"support," through Government employment or some other employment, an Indian, like any other weak mortal, is "very apt" to go down instead of up, backward instead of forward, he would have been announcing a universal truth which cannot be too often or too earnestly urged, in the work of civilizing the Indian or any other individual or race. If he and his colleagues had gone further, and made that truth the basis for an earnest appeal to the Govern-

ment to furnish this chance to its helpless wards by establishing trades and work shops at the agencies, and giving those whom it could not employ a right and an opportunity to get employment elsewhere, and by multiplying instead of suppressing facilities for their education of head, heart and hands, this would have seemed a worthy and a natural effort for honorable representatives. But this was, evidently, not their point, not their line of argument, if argument it can be called.

I find as much difficulty in discovering the point of the honorable gentlemen's logic, as they did in discovering the Hampton honor roll; in fact several of what I must suppose they intended for their most effective demonstrations, look to me very much like a *non-sequitur*.

"Without Government employment, educated Indians are very apt to revert to barbarism." Therefore, give them employment? Oh, no; therefore, do not educate them.

"Has the education of the Indians demonstrated the capacity of the Indian for ordinary Anglo Saxon civilization?" I am still quoting from this very interesting number of the Congressional Record.

"Mr. Ryan.—'Oh, yes.'"

"Mr. Holman.—'I think so.'"

Therefore, give them every possible facility for education, and encourage every effort made in that direction? Oh, no; therefore, cut off all the boarding schools off the reservation, close all the day schools on the reservation, and limit them to the Government boarding school at the agency.

"The Government day schools practically amount to nothing, not those under private and denominational management. It is found that when the day schools are under efficient teachers who have their heart in their work and missionary influences are brought amid the tribe, these day schools have produced very happy results." Therefore, improve the Government day schools, and provide them with such teachers, preferably from their own race, in full sympathy with them, and trained to missionary work and efficiency?

Oh, no; the day schools need improvement, therefore abandon them. Suppose Mr. Holman should apply this logic to public schools in Indiana?

Such arguments might well be left to take care of themselves were it not that they are based upon false premises which will go abroad with the weight of this Committee's testimony before the House of Representatives, and exert pernicious effect upon public opinion.

The inaccuracy of the statements of the Committee as to the returned Indian students can but weaken the value of any other suggestions from the same source upon the Indian question. This strange inaccuracy becomes the more surprising in the light of some of the gentlemen's own expressions while at the West. I arrived at Standing Rock just after they left there. My regret at having missed an item for my letter to the Boston Journal was increased by the accounts I heard there of the honorable gentlemen's interest and enthusiasm in all they saw, especially in the results of educational work, and of Hampton's in particular.

It was vacation in all the Government schools in

Dakota when they made their rounds, as I know by my own constant disappointment in not seeing the schools in running order. So their unpleasant impression of the day schools could scarcely have been derived from personal observation (they must have looked more sharply for them than for Hampton's honor roll). Our Hampton girls, Rosa Bearface and Frances Whitecow were, however "holding the fort" in their pretty white school house on the edge of Sitting Bull's camp, preferring to spend their vacation there instead of in the camp. The Committee were taken to visit them, as I was, by Major McLaughlin, who never "fails to speak well" as he thinks of these and other Indian teachers, though it is doubtless true of some as might be expected, that "school discipline" is their weak point. After my return home, desiring to use what I of course supposed to have been an honest expression on the part of the member of the Committee of whom I had heard it reported, I wrote to Major McLaughlin for confirmation of my impression, as to which had said it. This was the reply:

"There were so many things said, and matters spoken of by the members of the Committee, while here, that it is difficult to recall all, or remember the exact words, but the substance of conversation while at Rosa Bareface's school was the neatness of the school, Rosa's general appearance, deportment, easy manners, English-speaking, self-possession, and correct and easy answers to all questions asked her. And Judge Holman said that he was delighted to see her, a full-blood Indian girl, after a three years' term at Hampton school, in her present position; that it was, indeed,

very pleasing, and the most practical of any results he had seen of the Eastern educational work for Indians.

"The other members, Messrs. Ryan and Cannon, were equally profuse in expressions of praise, and all agreed that such system and practical work was the true solution of the Indian problem.

(Signed) "Yours truly,

"JAMES McLAUGHLIN,
"U. S. Ind. Agt."

An honest man may honorably change his mind, with good reasons. It is evident that this Committee can change theirs. I hope, therefore, that after considering this positive evidence against their negative statement, they may change them once more.

But we confess ourselves still more disappointed and grieved by the general spirit of the proceedings. With all the moral reflections and expressions of feeling for the poor Indian, which might get the name of "sentimentalism" if directed from another point of the compass, and with some hazy hopes of patronage held out to missions on the ground, we fail to see that practical evidence of sympathy and fairness which one might expect. It never occurs to one of the Committee to give the record of those returned students who *are* employed by the Government, while they are reiterating their strange misapprehensions as to the others. Judge Holman does not take the opportunity to tell one good feature of Rosa Bareface's school, while he is stating the adverse opinion of Indian agents as to

Indian teachers, and day schools in general. And that neither should these statements be made without qualification seems evident from the letter and statements I have at hand from four Dakota agents, expressing their intention to increase the number of day schools on their reservations, and their desire to employ in them Hampton students as teachers.

The great distinction drawn by the Committee between three years' absence from parents, and one year's absence from parents, of the Indian children at school in the East and West, seems insignificant compared with the difference between the advantages of the Eastern and reservation schools, which they do not touch upon. The three years' course is adhered to in most cases by Hampton after experience, as minimizing opposite dangers. How fatal, or otherwise, is the "shock" of the return home, after the three years, has been amply shown by the statistics I have given, to which it may be added that seventeen from Dakota alone—and several from other reservations—have, at different times, availed themselves of the permission to return to Hampton after a year's good home record; in some cases, having paid their own way to get back here. Nine such are here now, doing very well. Of the mission schools, themselves, so kindly excluded from the general doom, two or three of the largest and most thriving are located preferably outside the reservations, and draw many of their children from various ones beyond them, some of their pupils coming, practically, a longer journey than from Dakota to Hampton.

There is nothing peculiarly open to attack in Hampton's methods with the Indians, therefore. If there

were, I am afraid the Committee would not know it, having, in all their explorations of the continent, "on the North and on the South," as yet failed to accept Hampton's invitation, as extended generally to members of Congress, and now cordially renewed, to visit the school, and investigate here some of the possibilities of Indian training, in character and industry, as well as in English.

Mr. Cannon could not answer a simple inquiry as to his belief and policy as to industrial education, without parrying the question, till his inquirer nearly gave up in despair. I fear there would be a good deal of parrying investigation, were the question of Indian education once set back into the obscurity in which it reposed before the work of the Eastern schools brought it into the light of the public gaze. Hampton has no quarrel with the Western work. Strengthen missions, multiply and improve day schools and industrial boarding schools, on the reservations. Do not abandon any because of difficulties of discipline or want of appreciation, any more than you would the ragged schools in a city's heathendom. The camp wants the influence of the presence of the day school, the better training of the industrial boarding school. One should be a step to the other. Encourage the Eastern school, for its greater facilities, better advantages, and its immense effect upon public sentiment, and reflex influence for good upon all the Western work.

The Western work and the Eastern work are one work. This attack upon the Eastern schools does not concern Hampton alone, or this and that other

school which it is now proposed to annihilate. It is the whole cause of Indian education that is attacked. Whatever this or that honorable representative may intend, this is the spirit and tendency of the whole movement. It was boldly stated by Mr. Throckmorton, of Texas, when he characterized the government appropriations for all Indian education, off and on the reservations, industrial boarding schools included—all but the smallest provision absolutely required by treaties, to be "The crowning shame and folly of this miserable and farcical Indian policy."

Are we not right, then, in saying that attack is made not upon any one branch of the work, but upon the whole cause of Indian education, and that it concerns all the friends of the Indian. Will they see uprooted the new hope which they have set in his hard path?

A certain, important part of the support of Hampton's work for the Indian comes from the Government; but not all. This solid brick and mortar, these substantial buildings, "the Wigwam" for the boys, "Winona Lodge" for the girls, the Indian Training Shops; this costly "plant" of mechanical industries, these Indian "scholarships," supplying the deficiencies of the Government allowance—all this does not stand for Government patronage. They represent public sentiment, they mean private philanthropy; some large gifts and many smaller ones; the widespread interest of the people in the cause of the Indian, their faith in Indian elevation, and in Hampton's way of working for it; impressions formed by personal investigations with their eyes open.

What does the work already done by Government

mean, but the index of public sentiment? What does this extra support given to Hampton's Indian work, and Carlisle's, and to other schools, mean but a greater and accumulating public sentiment, supplying the deficiencies of its agent the Government, and sure in the end to carry it further?

That there is an opposing sentiment abroad is evident. It has its mouth-piece also in the Government. And besides both these, there is a great mass of fluctuating opinion, waiting for direction. Shall it be led aright?

Will the people who believe in progress and humanity, let the great work they have started slip from their hands?

If it be God's work, as we believe, it will be done; by other hands, sometime, if not by yours. But can the nation afford to let this opportunity go by to establish itself in righteousness?

May it not be that this sovereign people has been called to the throne to accomplish God's work in the world, and teach it the beauty of justice and humanity?

Not challenging the motives or sincerity of the honorable members of the Congressional Committee, I can but see that their testimony is diametrically opposed by mine—mine having what advantage there is in being positive evidence against negative, with such proofs at hand as I have stated.

Would it not be well, Mr. Secretary, for other investigators to be sent to the agencies, and further investigation to be made, as thoroughly and impartially, as soon, and, indeed, as often as practicable?

Too much light cannot be thrown on a path in which the nation walks with so much responsibility to God and man.

With this suggestion, I am,

Very respectfully,

HELEN W. LUDLOW.

EXTRACT FROM CONGRESSIONAL RECORD,
MARCH 18, 1886. 2459 p.

INDIAN APPROPRIATION BILL.

Mr. Wellborn. I move that the House resolve itself into Committee of the Whole for the purpose of considering general appropriation bills.

The motion was agreed to.

The House accordingly resolved itself into Committee of the Whole on the state of the Union (Mr. Townshend in the chair) and resumed the consideration of the bill (H. R. 5543) making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with various Indian tribes, for the year ending June 30, 1887, and for other purposes.

Mr. Ryan. I yield ten minutes to the gentleman from Michigan [Mr. Cutcheon].

Mr. Cutcheon. I desire during the ten minutes that the gentleman from Kansas has courteously yielded to me, to further discuss, in detail to some extent, some objections which have been made, and especially by the

gentleman from Illinois [Mr. Cannon], whom at this moment I do not see in his seat, which I regret, because I desire his attention to what I am about to say as well as the attention of the rest of the committee.

The gentleman from Illinois, in debating this bill and while on the subject of Indian education, used the following language :

I admit that at Carlisle and other schools, which have been referred to, the children while in the schools make magnificent progress in education ; but I do say that without exception, when they return to the tribes where they must live, if the sustaining influence of the Government is withdrawn, they drop back at once into the savage condition ; they are compelled to succumb to the sentiments of the tribe, the evil influences of which they absorb, instead of retaining the good that they have received at Carlisle or elsewhere ; so that their condition is worse than if they had never been taken from the reservation.

And again the gentleman from Illinois used the following language :

In company with the gentleman from Kansas [Mr. Ryan], with the gentleman from Arkansas [Mr. Peel], and with my friend from Indiana [Mr. Holman], I traveled through the Indian country ; we made diligent inquiry across the continent to the north and across the continent to the south, and we could not find that there was one student of all the hundreds educated at Carlisle or Hampton, or in any of the schools off the reservations, but had gone back to their savage life in a very short time except a few that were employed by the Government of the United States.

In another place he uses the expression that they had gone back "to the blanket." The other day when we were discussing this bill I did not have in my possession the data, which I knew to exist, from which understandingly and authoritatively to discuss this question. I now hold in my hand a little pamphlet issued by the Hampton school containing the results of an investigation by what I will call a commission

sent out by that school last summer and fall for the express purpose of investigating and reporting upon the results and effects of the education which the Indian girls and boys had received at Hampton. And I might say, in passing, this pamphlet itself is an illustration of what the Indian and negro boys educated there can do, for it is printed in the school's printing office, and is entirely printed by the boys and girls of these two races, the Indians and the negroes.

The first article of this pamphlet, the title of which is "Hampton Institute ; its work for two races," bears the signature of M. F. A. I take that to be a lady connected with the Institute. This, at all events, is issued by the authority of the school. The first statement to which I desire to call the attention of the committee at the present time is the following :

Of the one hundred and forty-five Indians who have returned after three years here to their homes, two-thirds are doing well as teachers, farmers, mechanics, laborers, &c., while not one has become a renegade, their great difficulty being the want of steady employment.

This report was made last November.

Mr. Storm. By what school ?

Mr. Cutcheon. It is issued by the Hampton Institute, and is entitled "The Hampton Institute ; its work for two races."

Mr. Cannon. Will the gentleman allow me a remark just there ?

Mr. Cutcheon. Yes, sir.

Mr. Cannon. I do not know the gentleman who issued that pamphlet, but I am of opinion that he is the gentleman who gathers up these children, and one

of that army of office-holders who will always oppose reforms upon the Indian bill.

Mr. Cutcheon. Mr. Chairman, as I have but a few minutes, I desire to proceed as rapidly as I can. The next article in this pamphlet is by a well-known lady, Miss Helen W. Ludlow. Miss Ludlow was detailed last autumn to go among the Sioux, and investigate at the agencies on the several reservations, expressly and specifically, the condition of the Hampton boys and girls.

This is her testimony :

HAMPTON'S INDIAN STUDENTS AT HOME.

BY HELEN W. LUDLOW.

In this practical age every cause that appeals to the people must be put to the most practical of tests. So, therefore, must the cause of Indian education.

First, there is the school test. Will Indians study? Can they learn? Hampton answers with her hundred and forty Indian students, acquiring all the branches of elementary education through the medium of a language itself the most difficult of their studies ; with her thirty Indian members of the normal school keeping up with their English-speaking comrades in all its classes ; with her nine Indian graduates who have completed the full normal course, one of them contemplating a professional education.

Then, there is the industrial test. Will Indians work? Can they be broken into civilized pursuits?

Hampton answers with her farms and work-rooms and training shops, where Indian apprentices are working under white masters and side by side with a race long trained to labor, as farmers, carpenters, harness-makers, blacksmiths, tinsmiths, shoemakers, printers, tailors, seamstresses, house-workers, producing results that stand the most impartial and inexorable of all tests, that of the market.

Thousands of visitors from every section of the country and from abroad have for the last six years seen the application of these tests of the school and industrial training in Indian education at Hampton. They are virtually, perhaps, no longer in question among intelligent people.

There remains the home test—most practical, most important, crucial. Will the Indians stay civilized? Or is it true, as a Western paper feelingly puts it, that " the Indian boys and girls in our various institutions

of learning show themselves to be apt scholars, but the experience; that as soon as they are returned to their tribe they don the blanket and return to the customs of their fathers and mothers."

Is this the "experience?" Hampton has no wish to work for a cause whose failure is a foregone conclusion; no right to ask for help in such a work.

To study this and the general Indian question on the ground that the school itself and the friends of the red man might better know the actual facts about him, I was sent out last July, and spent the summer in the West, visiting especially the Sioux reservations in Dakota, from which most of our Indian students come, and where over a hundred of them, returned to their homes within the last five years, are now living. There, if anywhere, the answer should be found. And, when it is found, should it not be acted upon?

In my exceedingly interesting journey, which I wish could be as easily taken as the trip to Hampton by all who are honestly interested in the question, I visited five agencies along the Missouri River in Dakota and one in Wisconsin, where were living seventy-three returned Indian students—twenty-seven young women and girls, forty-six young men and boys, who had been returned to their homes from Hampton at different times, from one to five years ago. Forty-five of these I saw myself, talking with them freely, and visiting most of their homes. Of all, I had separate and full accounts from their agents, missionaries, teachers, employers, and acquaintances. The agencies I visited were Yankton, Lower Brule, Crow Creek, Standing Rock, and Fort Berthold in Dakota—staying four to ten days at each, and two days at the Menomonee reservation in Wisconsin.

This is the record, good and bad:

Of the seventy-three, four and only four "don the blanket." One of these is an epileptic girl, another a consumptive boy who was only a few months at Hampton, and in his weakness finds his accustomed dress the easiest—wearing his blanket as a white invalid would his dressing gown. The other two are young women who, though not considered good material at Hampton, ought to know better, but have married in Indian style and gone back to Indian life.

Mr. Cannon. Will the gentleman allow me to interrupt him there?

Mr. Cutcheon. Certainly.

Mr. Cannon. I do not know this lady—

Mr. Cutcheon. She is a teacher at Hampton.

Mr. Cannon. I do not know how many of these

Indians, of whom she speaks, are employed by the Government, nor does she tell us; but as against her statements I submit, not *ex parte* statements, made not under the obligation of an oath, nor the statement of a party in interest, but the concurrent testimony, taken under oath, of witnesses at the agencies that these Indians, without exception, unless where they have been employed by the Government, have relapsed into barbarism.

Mr. Cutcheon. Now, Mr. Chairman, I will proceed. Miss Ludlow further says:

Four others are reported as "bad," have done nothing criminal, and keep themselves in citizen's dress, but are "lazy and troublesome," their influence and example on the wrong side. Nineteen more have not had a continuously good record, but are doing fairly well now. One of them went back to his blanket for a time, but the influences of the new life were not wholly lost and have started him again in the white man's road, as great a witness to their power perhaps as could be given.

Forty-six have done very well indeed—some of them very remarkably so—constantly since their return working as they had opportunity; the boys at their trades, farming, or other manual labor, clerking or teaching; the girls as teachers or assistants in the schools, helping their parents or keeping house for themselves, five having married since their return home.

Forty-six out of seventy-three—would it be a bad proportion for the honor-roll of any white "institution of learning?" And to these may fairly be added six, who after spending one or more years at home with a good record, returned to school at their own desire and were doing well there when I was at their homes. Three of the forty-six have since followed their examples.

Of the fifteen who have died at their homes, the only one who even partially returned to Indian garments, did so because he was too weak to work for others, but pathetically begged to be buried like a white man in the citizen's clothes sent him by a kind friend. One young man yielded to the temptations of a military camp and died in consequence; two others did not do continuously well. The rest did all as well as they had physical strength and opportunity, two of them very finely.

I have not included in these figures the agency of Cheyenne River, because I stopped there but a few hours, and obtained only a general

instead of a detailed report. It was that "the Hampton students are doing generally well. None have returned to camp life."

Twenty-eight girls and boys sent home in July to various agencies are also not included. Twenty-one of these I saw myself, or were reported to me as having gone to work and promising well.

I pass now to what this lady says about the Indians at Lower Brule :

AT LOWER BRULE.

We shall see what a Hampton Indian girl can be in her parent's home—a home of the better class : helpful, cheerful, the main stay and quiet influence for good. We shall see, too, what a Hampton returned student can do for his Indian father—an old chief, stubbornly opposed to progress—when he takes a manly stand for right ; shake his prejudices and change his heart to work for education instead of against it. We shall find one of the Hampton Indian families, father, mother, and baby boy, soon to move into the house built for them by the father who learned his trade at Hampton, and help build his cottage there.

[Here the hammer fell.]

Mr. Ryan. I yield ten minutes more to the gentleman from Michigan [Mr. Cutcheon].

Mr. Cutcheon. I thank the gentleman for his courtesy. I read further from this lady's testimony :

Among the twenty-two returned students, six girls and sixteen boys, we shall find alas, the four reported "bad and troublesome," and two of those who have "returned to the blanket"—of whom there were four out of seventy-three, you will remember. Of the rest, two are "doing fairly well ;" twelve have done very well since their return, working, two as teachers, the rest as farmers, or attending school or helping at home. The young men who have just returned are also at work. One of them will return to the East to study for the ministry.

At Crow Creek we find all of the Hampton boys at work, under the fostering care of Agent Gasman : a teacher, a carpenter, blacksmiths, farmers, a policeman—ten or a dozen, counting the newly-arrived, who do not mean to be behind the rest and are greatly encouraged at finding work all ready for them. Of the ten young women and girls—four of them new comers—two are wives who returned with their husbands. One married in Indian fashion, completes the list of the four returned to the blanket ; the rest are doing well ; three of them are in delicate health. If we call at the two-story house of chief Wizi we shall find that

he has kept the best room in it for his granddaughter, our little Amy. It is what we should expect of this Christian chief who, when his grandson died at Hampton years ago, called his people together and told them : " If only one of our children returns to teach us the white man's road it would be worth the loss of all the rest."

At Standing Rock let us first join our rejoicings with his four thousand Indians over the reappointment of their good "father," Agent McLaughlin, for another four years. It means to them a new lease of life and hope and progress ; to us, some faith that public sentiment, and its servant the Government, are growing wise enough to recognize first-rate work, and leave it unspoiled by partisan politics.

We hear only good reports from our sixteen Hampton boys and girls ; even the three who seemed for a time on the wrong track are doing well ; two of them are married and settled. None have ever gone back to the blanket, and none have died.

Among the many signs of progress on this most interesting agency, perhaps it was natural that to me one of the most interesting was a little white school-house on the edge of the camp of the late "hostiles," part of Sitting Bull's band ; a little white school-house with a belfry, and in the doorway two Hampton girls standing to greet their unexpected guests : Rosa, the graceful, dignified young teacher, and Frances, the smiling housekeeper, proud to show their pretty school-room and their tidy little *menage*. I did not wonder at all to hear that a Congressman prominent in Indian legislation was surprised by that sight of the results of Eastern education into the expression of his admiring conviction, " Well, this solves the Indian problem !"

Perhaps one of my distinguished friends here is the very Congressman here referred to.

Given such trained teachers in such a school-house to every thirty Indian children on the reservations, and how long will the solution take ?

Another Hampton girl is her husband's assistant teacher in a school for eighty on a remote part of the reservation between two farming settlements, one of them from Sitting Bull's band, scattered out on their separate farms under the agent's wise encouragement.

Of the young men, one has married a daughter of old Sitting Bull, but instead of living on his rich father-in-law, as he might, supports his wife by his carpenter's trade learned at Hampton. Another with his wife and fine little boy, lives at the agency in charge of the Government stables, is accumulating stock of his own, and doing well in every way. Two are blacksmiths, two herders ; one little fellow of fourteen, whom we hated to part with at Hampton, we find putting up his cows for the night. He takes care of the mother's farm with his hired man, and is the head

of the family. The newcomers all went to work at once in the harvest-field. Four from this agency have voluntarily gone to Hampton a second time for a further course of training. The desire for education is so wide awake and eager on this reservation that the pressure of applicants for Hampton was greater than could be responded to this fall. It would have been easy to bring on thirty or more at once.

Now, I submit that the statements which I have read from the report of this lady who went upon these reservations, who visited the agencies, saw these boys and girls and talked with them, are not in harmony with the statement of the gentleman from Illinois [Mr. Cannon] that he could not find a single one of all the students of these schools that had not gone back to the blanket. There is a discrepancy.

Mr. Cannon. I am sure the gentleman does not desire to do me an injustice.

Mr. Cutcheon. Certainly not.

Mr. Cannon. Yet his remarks have that effect when he makes me occupy the broad position that he has just stated.

Mr. Cutcheon. I read the gentleman's remarks at the beginning, so that I had my text.

Mr. Cannon. I did not happen to be here when the gentleman read my remarks; but my statement was (as my remarks must have shown, if the gentleman read the whole of them) that we failed to find a single one of all these students that had not gone back to the blanket of barbarism, except where the Government gave them employment.

Mr. Cutcheon. "Except a few" is the gentleman's language.

Mr. Cannon. The gentleman in his remarks just now appeared to ignore the exception I had made.

Mr. Cutcheon. The exception seems to take in pretty nearly all except four.

Mr. Cannon. The gentleman if he had inquired would have found that in every instance referred to in the statements he has read, including that of Rosa Bareface and the carpenter who married Sitting Bull's daughter, these people are under the pay of the Government, are sustained by the agency, either at the agency or within half a mile of it, and the Indian police and the Army are there to give them support.

Mr. Cutcheon. The gentleman's statement was broadly in the following words:

We could not find that there was one student of all the hundreds educated at Carlisle or Hampton, or in any of the schools off the reservations, but had gone back to savage life in a very short time, except a few who were employed by the Government of the United States.

Mr. Cannon. And so I say now.

Mr. Cutcheon. The "few" amount to sixty-nine out of seventy-three. Out of seventy-three that have come from Hampton but four have gone back to savage life.

Mr. Cannon. Does that include all that these schools have turned out?

Mr. Cutcheon. All that have gone from Hampton.

Mr. Cannon. I spoke of Carlisle, Hampton, and the other schools.

Mr. Cutcheon. I have not the figures in regard to Carlisle; I hope to have them before I get through with the discussion.

Mr. Cannon. Will the gentleman allow me right here?

Mr. Cutcheon. Certainly.

Mr. Cannon. Has the gentleman taken into con-

sideration the many schools—the Lincoln Institute, and others all over the country—that have been educating these children even before the Carlisle school was established?

Mr. Cutcheon. I said that at the beginning of my remarks that I was prepared with facts and figures to discuss only the Hampton school. I hope to have information in regard to others before we get through with this debate.

I read further from the testimony of this same lady

This completes the list of Hampton's returned students whom I saw or heard from in Dakota. Of the four young men at the Menomonee agency in Wisconsin, three of whom I talked with, two have not done continuously as well as they might but for the temptation to drink, though both have worked well at times. One other has always been industrious. One, who completed the normal course at Hampton, one of its first Indian graduates in 1882, I heard teach three classes very successfully. It was far better work than I have heard from some white teachers. I felt proud of our Hampton boy.

Two or three questions remain to be answered.

"If Eastern education is so effective, why not send all the Indian children to Eastern schools, and give up those of the agencies? Why not at least keep all who do go East and never return them to the dangers of reservation life?"

To the first question the sufficient answer is, you can not; the bulk of the work will always have to be done in the West. Of the forty-one thousand Indian children of school age, it cannot be expected that over five thousand can be educated off the reservations; perhaps not over fifteen hundred east of the Mississippi.

As for the second; you would not get any children, with the consent of their parents, for such a purpose; and, if it were possible, would it be desirable? The love of Indian parents for their children is the strongest—it seems to me the best—trait in their character. Call it animal instinct if you will, it is the strongest hold one can have on them. It seems to me, rather, a divinely appointed means of grace and progress into better things. There are those who will yield to the temptations of camp-life—some would fall before those of civilized society—but the influence of those who take a bold stand for the right, like young Medicine Bull at Lower Brule, or who live simply honest, industrious lives, as so many of our returned students have been able to do, can not be calculated. And,

it seems to me, there is a reflex influence for good in such a life for others, that a life of mere consideration of one's own advantage will miss.

We had a little colloquy here the other day in regard to the day schools. This is what Miss Ludlow says in regard to the day schools:

The day school and boarding school right among them have an influence upon an Indian community as real as a New England school-house has on an Eastern one; far less in degree—then all the more needed. It is an important fact, also, which should be well understood, that the conditions of life on the reservation are so far changing under these and other influences, that the returned student does not return to one howling waste of barbarism, but finds a progressive party to which he can ally himself for support and association, even among his own people; a progressive party in the minority, but active and increasing in numbers and strength.

"Then why not educate all in the West, and save transportation?"

The answer to that is easy, too. In the first place, there are not such facilities in the Western schools—especially for normal and industrial training—as Eastern ones afford, even counting out the great educational influence of travel and contact with Eastern civilization. If there were such facilities, irregularity of attendance and the absence of good home influence would make them of less avail. Strong confirmation of this statement comes just as I write, in a letter from a missionary among the Putes of Nevada, requesting admission for a promising Indian boy at Hampton. He says:

"We have schools here at the reservation, but it is not advisable for him to attend, as they are not as good as the public schools and, being constantly in the midst of the tribe, he unavoidably would grow up full of Indian notions."

He adds:

"I have been among these Indians for three years and have reached two conclusions:

"First. These people can be best civilized by educated teachers of their own.

"Second. Those teachers must be educated outside of reservation schools such as those with which I am acquainted.

"In the second place, the education of Indians at Eastern schools is needed, to educate white public sentiment at the East. While there is no thinning out of the Western schools, and every child brought East is a clear gain in Indian education, this impulse to Eastern public sentiment has done more than anything else to help the general cause of Indian education and civilization. Every school at the agencies—Government

or mission—has felt its lift. As it has been put: "It is not too much to say that every child on the reservations has shared indirectly the benefit of the Eastern schools."

I have not time to read further from what Miss Ludlow has written, but I wish to read the testimony of another well-known lady, Miss Elaine Goodale, also of the Hampton Institute, in regard to the civilization of these Indian tribes. She was among these people and also spent months in the Northwest among the Dakota Sioux. She says:

There are hundreds of Indians on almost every agency, living on and cultivating the land, who ought to receive titles, properly protected for a certain number of years. An official survey is greatly needed, and allotments should be made at once to all who desire them. I saw most striking evidences of general progress in civilization at the mission settlement before mentioned, sixty-five miles above Cheyenne River agency. Six years ago these were wild "blanket Indians;" now they are living in comfortable log houses, cultivating farms of from five to fifteen acres each, cutting from one to several hundred dollars' worth of hay, wearing citizen's clothing, and most have accepted Christianity. They are nearly self-supporting, receiving only one-quarter rations, and some stay at home and follow the plow rather than make the three days' journey necessary to draw them. The women have fully kept pace with the men. I found them neatly dressed, in neatly kept and well-furnished homes, with well-cared-for children.

There is an example of what education has done for the Cheyenne River Indians—not solely the education of the school-house, but also the education of the missionary, who brings with him the Christian home and sets it down in the midst of the Indians, teaching them the household arts, teaching them how to carry on a civilized home. More is to be accomplished in this way, I grant, than by the school book; but I am illustrating the fact that what we want is the immediate contact of civilization with these Indians so that they can see civilization progressing before their eyes—see

how Christian women live, how they provide for their families and bring up their children.

I read one further quotation:

The educational problem, than which nothing can be more important, was studied by me in the light of school work at all the agencies. A curious sort of logic seems to prevail regarding Government schools among the Indians. It is said that they are not doing their work perfectly, and consequently that we do not need any more of them. The truth is, that the system of reservation schools is not a system at all, but a series of disconnected experiments. The Agent should not have entire responsibility for the school at his agency, not so much because he is likely to abuse his trust by the appointment of incompetent relatives, as because the schools need more time, thought, attention, than he can by any possibility give.

* * * * *

I visited six agency boarding schools, four of which impressed me as very creditable; in two the discipline and general management were particularly fine. The inferior teaching is the weakest point. These positions offer few inducements to first-rate teachers.

As to the day school, she says:

The day school in the Indian village is, to my mind, the most important and the most neglected point in the whole field. Its contact with Indian life is closer than that of any other; its influence is great and ought to be greater than it is.

And again she says:

It may easily be seen that the benefit of all this to the community is not to be measured by the average attendance in school or by the proficiency of the children in mental arithmetic or the Third Reader. It is their object-lesson in civilization. The neatly-kept rooms, the neatly-dressed teacher, the regular hours, countless details are seen and studied and more or less unconsciously imitated.

That is the strong point in the day school, that it is "an object-lesson in civilization" planted in the midst of the Indians. Miss Goodale truly says:

There is no time to be lost in fulfilling our promises to the Sioux and establishing good day schools under competent general supervision in every Indian village.

Of the Cheyenne River Mission school she says:

The success of the school among the Indians may be inferred from the fact that there were eighty applicants this year when only forty can be admitted.

By treaty with the Sioux people we are obliged to furnish one school-house and one teacher for every thirty children of school age of this great Sioux Nation, numbering 30,000. We have not done it. It is said to be impracticable. I do not know there is anything impracticable about it. Certainly it would be a beneficent thing if we could carry out that treaty as we are bound by our contract to do.

If we could set down in each Indian community one "little white school-house with a belfry" and a bell summoning daily the children to this interesting and beautiful "object lesson" in civilization, "it were a consummation devoutly to be wished."

[Here the hammer fell.]

Subsequently Mr. Cutcheon was granted leave to publish with his remarks the following telegram:

CARLISLE, PA., *March 17, 1886.*

Hon. B. M. CUTCHEON,
House of Representatives, Washington, D. C.:

Letter just received. We have returned to forty-five tribes four hundred and thirty-eight pupils. I have received information that thirty-four are now employed as teachers, &c., in agency and other schools; that forty-two are working for Government at agencies; that twenty-seven are farming for themselves; that fifty-six are attending agency or other schools as pupils; that nine are employed as clerks in the stores; forty-one are reported as doing nothing. Sixty-three have died. Of the balance I have no certain information, but know that a good proportion are employed as scouts and policemen. Since school began, October, 1879, we have had one thousand and forty-one students. Of these I have sent

into families hereabouts, for longer or shorter periods, seven hundred and sixteen, coming from all tribes, twenty-four being Apaches and a full proportion being Sioux, Kiowas, Comanches, Cheyennes, and others of the so-called "bad tribes." Only seven of this whole number have been charged with criminal conduct. We always require that unsatisfactory pupils be returned to the school. Forty-two were so returned. Eighty-four are out at present. These attend school among the whites, and are mainly in excess of the number appropriated for, and without material cost to the Government.

This system qualifies for a change from tribal and reservation life to that of a citizen, and begets the desire for it. Scarcely a student but is able to take care of himself or herself among a civilized people at the end of their five years' course. So far as my somewhat extended information goes, the committee's visits to agencies seem to have been of the briefest character. I invited and urged Mr. Holman to bring his committee to Carlisle. He made two promises that he would do so, but he did not. It would seem important that the coroner should at least view the corpse. I have read the speeches of Mr. Cannon and Mr. Holman and others carefully, and trust that the committee will furnish the minutest report, with names of witnesses and evidence taken. Looking at the black sheep alone, the best institutions in the world will stand condemned. It is the murderers and housebreakers in the great city whose work is fully paraded in the morning papers, and not the work of the 800,000 non-criminal citizens.

In regard to the cost of Carlisle as compared to agency boarding schools, see on page 30, near top, this year's report of Indian schools superintendent, that the per capita cost per month of agency boarding-schools is \$14.55, or \$174.60 per annum. Congress gave us last year \$175 per capita. Our work continues and the training goes on the full twelve months. Agency boarding-schools remand their children to camp for two or three months, and education goes backward in the tribes. The industrial systems and examples are at the minimum, and the whole tendency is to consolidate, unify, and strengthen the tribes as such and create petty nations, as Choctaw, Creek, &c. Here, with a great mixture of tribes and surrounded by civilization, that feeling is broken up, and we educate in loyalty to the Government and individual manhood, which would continue and grow on to perfection in proper soil. Citizenship and industry are the great influences here, while, *per contra*, there is no place in the United States where citizenship and industry are at a greater discount than upon an Indian reservation. The million dollars the Indian Commissioner recommends for education this year is objected to. I hear nothing outside of Congress that warrants the views expressed. It ought to be two millions for next year. The beneficence of one man (Stephen Girard) gives nearly \$500,000 annually for the education and support of eleven to twelve hundred fatherless lads from the slums of

Philadelphia, who have no such claims upon him as the helpless Indian youths have upon the United States. Turn on all the light and the most competent and experienced investigation you can, both here and all over the field, and you will then adopt means big enough to release the Indian quickly from his ignorance and reservation prison.

R. H. PRATT, *Capt. and Supt.*

The following letter is from the Rt. Rev. William H. Hare, D.D., Missionary Bishop of the Protestant Episcopal Church in Southern Dakota.

PHILADELPHIA, March 19, 1886.

TO HERBERT WELSH, ESQ.,

Cor. Sec'y Indian Rights Association.

MY DEAR MR. WELSH:—I am amazed at the statement, which you say is gaining currency, that "Indian students from schools at the East, relapse almost without exception on their return home into barbarism."

Twelve years of my life have been spent as a Missionary Bishop in work among Indians whose children have been largely represented in these schools. The Missions and schools in which I am especially interested, are all of them located right among the Indians, and my prepossessions, therefore, are altogether enlisted in behalf of schools situated on Indian Reservations; and my judgment is that most of the educational work for Indians should be done there.

But I cannot shut my eyes to the incalculable service which well conducted Eastern boarding schools have done the Indians, and I am filled with alarm when I hear it suggested that their work should be either discontinued or crippled.

(a) These schools serve as *high standards* by which

Reservation schools are tested, and they then correct the common tendency to apologize for poor school work on Reservations with the thought: "O this is about the best that can be done with Indians."

(b) They are *models*, to which schools less advantageously placed are working up. (c) They have placed a practical argument in favor of Indian education before which scepticism has fled and indifference been warmed to zeal. (d) And they have sent back to the Indian country a large number of young people who have been of great service, intellectually, morally and practically to their people.

I am aware that much testimony can be produced on the other side. The reasons are not hard to discover. Some students do turn out badly and such cases make deep impressions.

Indian youth, like white young people, when they come back to their homes from school or college, are apt to have an exaggerated sense of their own importance and want to have their own way. They have ideas of their own and are harder to manage than ignorant Indians, a disagreeable thing to incompetent guides. They know too much to be easily cheated, and they have too much independence to submit to being treated like dogs. To some this is inconvenient.

In a word, these students are in their green-apple-stage. People who bite them of course make faces. But let them alone or give them the sunshine of a kind and considerate friendship, and they will become ripe and mellow.

Yours sincerely,

W. H. HARE.

1306 FILBERT STREET,
PHILADELPHIA, 3mo., 20, 1886.

HERBERT WELSH,

ESTEEMED FRIEND:—I have heard that it was said on the floor of Congress, that all the returned scholars from Carlisle and Hampton have gone back to Indian ways. This is a great mistake.

Eva Pickard, who was two or three years at Carlisle, is an excellent Christian girl, a very neat nice housekeeper, a credit to the school. She has, since her return to Indian territory about two years ago, assisted in the work of the Wichita school, where she has lately been assistant matron. She has just been married to a white man named Charles Rider, who has a house of his own, 400 head of cattle and some horses. He speaks very highly of her as a very nice housekeeper.

Etahlead Doanmoe and his wife Laura are Kiowas. They were for a while in Indian Territory, after being at Carlisle school, and are now working at the farm of Carlisle school.

Arizona Jackson is a teacher at the Wyandotte school. She was for two years at Earlham College.

Truly thy friend,

SUSAN LONGSTRETH.

Miss Susan Longstreth is a member of the Society of Friends, who has during a long life been a most earnest friend of the Indian, and during recent years a generous supporter of the Carlisle school.

The following letter was written to an Eastern friend by one of Hampton's first Indian graduates. The extent of his relapse into savagery may readily be measured by a perusal of this letter. It is true he is a Government teacher.

SHAWNEETOWN, I. T., Nov. 13th, 1885.

MY DEAR FRIEND:—Your circular letter to hand. Please accept my thanks for it, and also for the papers that you so kindly sent some time ago.

* * * * *

Now as to my work at home and my regular work I have much to say about it. I have much to rejoice over, and have much to produce discouragement. Yet when these two causes are weighed in the balances of my past experience the conclusion is that there is more to cause joy than discouragement. One of the sure evidences of progress that Christianity has made in this part of the country is an organized church composed of Indian converts, with a few exceptions, and a church building which has been just dedicated, and the cost of which is \$958.60. Eight hundred dollars of this amount was paid by the Society of Friends, and the rest, \$158.69, with very few exceptions, was made up of subscriptions from Indian converts who are members of the organization, and the church business and other work connected with such organizations is now carried on by them under the direction of the missionary.

All this is due to the untiring efforts of our late missionary, Franklin Elliott, and naturally the necessity which has compelled a change in missionaries here and

deprived our meeting of the faithful services of our dear friend and his family is cause of deep sorrow of heart to us, his children begotten through the Gospel ; knowing that the work so blessed to him must be retarded thereby for a time. But we trust that our Father who hath by him begun this good work among us, will by him He has sent perform. We welcome our friend Dr. Charles W. Kirk, who has been sent by the Society of Friends as successor to our late missionary.

Our prayer meetings in the middle of the week are being fairly well attended. Also the Sabbath school, including as it does many of the children from the Government school in which I am teaching. We are hopeful that a Sabbath evening meeting which just commenced will attract some who would not otherwise attend at all.

While all this good work is going on, there are other forces at work in opposition. One of these vices most to be deplored is the peddling of whiskey in defiance of laws of the United States Government, demoralizing the Indians as it does with not only the whiskey, but by the example of lawlessness set before them by their pale-faced brothers. The latter are all sorts of outlaws and fugitives from justice, who congregate here from all parts of the United States, and such being the case, I suppose no one expects anything better from them. The United States Indian Agent here is powerless to execute the law—the very thing for which he is placed here to do. He has no force to call on for duty—the most important branch of the Indian service and the most indispensable to the welfare and peace of any community. We heard some days ago that the Com-

missioner of Indian Affairs passed through this country and stopped over one night at the Agency, but who would learn the true and real state of things in any place in that short length of time? But we hope he had *some* glimpse of the condition of this Agency from the lips of some one, and better things may be expected in the future. This all is but a faint representation of some of the difficulties that Christianity and Indian civilization have to encounter, and I don't believe there is a single solitary Agency in this whole territory that is exempted from such grave difficulties in some form. Yet, it is strange to say, in the face of all these, the Government at Washington and the people of the United States wonder why the Indians don't become civilized as fast as they ought to! This question is very hard to answer in the city of Washington and in the States generally, so as to convince people, but here it is an easy matter. But now my letter is too general. I bring it to a focus. Now, in regards to my people, the Shawnees, though deserving but little to be mentioned in relation to Christianity and progress, I am glad to say that now they will probably soon receive their certificates of their land in severalty, which they took some ten years ago, but unfortunately the certificates were not issued on account of defects in the "allotment roll." The chiefs and headmen are still opposing the idea of taking allotments, which they already accepted and refused some time ago to take any action in correcting the allotment roll, which have to be done before the certificates can be issued; so we youngsters, being authorized to act in the premises by the Department, took it up and corrected and properly

certified it before the United States Indian Agent to the great annoyance of the chiefs ; so now the roll is in the hands of the Department, and the certificates will be issued on that. There are only a few of us who have consented to receive them, but I have reason to believe that great many will, when they see us get our certificates of our land.

With kind wishes to you, in which my dear wife joins, I am always gratefully,

Your friend,

(Copy.)

T. W. ALFORD.

I desire to make the following statement in relation to the points at issue. As Secretary of the Indian Rights Association, an office to which no salary or emolument of any kind is attached, I have paid, during the last four years, three visits to the great Sioux reservation of Dakota, and one visit to the Navajo reservation of Arizona and New Mexico. During this period I have frequently seen, under circumstances favorable to an investigation of their case, many returned Indian students, who had been educated at Hampton, Carlisle and other places in the East. I never remember among these any who have relapsed to barbarism, and, of the great majority, I can confidently assert they are doing well. Some of these are ministers in the Episcopal Church ; full-blooded Indians who were *not* pupils at Hampton, Carlisle or the Lincoln Institution, but who received their education at other places in the East before these institutions had begun their work. These men have for years carried

on faithful Christian work among their own people ; *receiving no support from Government* they have maintained a high standard of morality and Christian living, although surrounded by heathen Indians. I am strongly of the opinion, reached through observation, that all kinds of schools for Indians, now in operation, are needed—agency boarding and day schools, industrial schools in Western towns, and schools in the East, like Hampton, Carlisle and the Lincoln Institution. To these last-mentioned schools, and to Gen. Armstrong, Captain Pratt and Mrs. Cox, to whom they owe their great success, are largely due the wonderful advance in public sentiment which has in recent years lifted the whole Indian question out of the mire of popular contempt, and placed it on the firm ground of popular interest and approval.

HERBERT WELSH,
Cor. Sec. Indian Rights Association.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION.

THE INDIAN SCHOOL

AT

CARLISLE BARRACKS.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION,
Washington, August 9, 1880.

The accompanying report is published for the purpose of acquainting educators and school officials with the interesting experiment of training Indian children in the knowledge and usages of civilized life in progress during the past eight months at Carlisle Barracks, Pa.

The report was prepared when the school had not been in existence four months, yet its remarks have been more than confirmed by subsequent events. The progress of the pupils has been most gratifying.

JOHN EATON,
Commissioner

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1880.

THE INDIAN SCHOOL AT CARLISLE BARRACKS.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION,
Washington, February 24, 1880.

SIR: In compliance with your instructions to represent this Office on the visit of inspection to the Indian training school at Carlisle Barracks, Pa., on the 21st instant, I left this city on the evening of the 20th for Harrisburg. The Secretary of the Interior, Mr. Stickney, of the Board of Indian Commissioners, and others of the party took the same train.

Leaving Harrisburg the next morning, after an early breakfast, Carlisle was reached before 9 o'clock. We were met by carriages from the barracks and were at once conveyed thither.

The barracks stand west of the town, on a well drained piece of land belonging to the Government. A piece of arable land adjoining this property will be leased during the approaching spring for use as a school farm and garden and for the training in the care of stock.

The buildings occupy the sides of a grassy square used for parade ground, &c. One row is occupied by the superintendent and his staff, another by the teachers' and female pupils' dormitories, a third by the boys' dormitories. Other buildings conveniently placed are used as chapel, school-house, refectory, infirmary, gymnasium, stable and coach-house, trade schools, &c. There is ample accommodation for double the actual number of pupils.

Lieutenant Pratt has at present under his charge about 110 boys and 44 girls, from several tribes. It was found impossible to obtain as many girls as boys, because the labor of the girls is so useful under the present ideas and social arrangements of the Indians.

A few of the older pupils had received some instruction and training before coming to this school, e. g., in Florida under Lieutenant Pratt, at Hampton Normal School, and in the mission schools at the tribal agencies. More than a hundred of them, however, were last October utterly without any civilized knowledge or training whatever. "They had never been inside of a school or a house," said one of the employés. They were brought to the barracks filthy, vermin covered, and dressed in their native garb. When they were assigned to their sleeping quarters "they lay down on the veranda, on their bellies, and glared out between the palings of the railing like wild beasts between the bars of their cages." The first thing to do was to clean them thoroughly and to dress them in their new attire. Baths are compulsory thrice a week. The vermin have been suppressed, all the more easily because the boys have allowed their hair to be cut in the fashion of white people. Everything except swallowing, walking, and sleeping had to be taught; the care of person, clothing, furniture, the usages of the table, the carriage of the body, civility, all those things which white children usually learn from their childhood by mere imitation, had to be painfully inculcated and strenuously insisted on. In addition to this, they were to be taught the rudiments of an English school course and the practical use of tools.

Three and a half months have passed, and the change is astonishing. The present condition of affairs can be told best by resuming the account of the day's work.

On arriving at the barracks a programme of the morning's inspection was handed to those who wished to know what was to be done. This, in a few words, comprised

an examination of (a) the schools, (b) the lodgings, (c) the shops, (d) the table, (e) physical exercise, and (f) the infirmary. It is not necessary to say that a mild, kind, firm, but sympathetic Christian influence pervades the whole atmosphere of the place and every part of the management.

THE SCHOOLS.

We entered one room after another. The first was one in which a number of the younger children were being exercised in the use of a vocabulary and in the formation of English sentences. On the teacher's desk was a large number of small familiar objects, drinking glasses, balls, cups, &c. The children successively were asked to name an object; the teacher phonetized the name into its sound elements and the children repeated it in the same way. Then the teacher placed one object on the top of another and the child made a sentence on the following model: "The cup is on the book."

In another room a class of boys was reciting a lesson in geography. One boy pointed out and named the continents, another the countries in North America, a third the oceans, a fourth the seas of Europe, and so on.

In another room a lesson in arithmetic was going on; a model of a fence afforded opportunities for questions in multiplication, division, &c. This seemed to me somewhat less satisfactory. A class of larger boys, however, wrote down, at the dictation of Secretary Schurz, a long sum in addition, which was solved with satisfactory speed and correctness.

A number of children in another class were employed in making sentences, which they wrote at once on the blackboard. A child would be told to do something; then another would tell what had been done and write what he said. The writing was very fair.

A class in calisthenics was also seen. The scholars went through a variety of motions intended to develop the chest and arms, following the example set by one of the young ladies of the teaching corps.

THE DORMITORIES.

We next visited the quarters assigned to the pupils. Each child has a separate cot bedstead with sheets, blankets, and white counterpane. The lavatories were sufficient and in good order. The number of beds in each room on the boys' side was eleven; this may be thought too many for the size of the room (about 20 feet square it seemed to me); but it was explained that these Indians of their own accord sleep with the windows open all night. Indeed, as one of the employes remarked, "They would never shut even a door if it depended on their sensations." Each room is in charge of an older boy, who is squadmaster, and responsible for the behavior of the others and for the care of the bedding and other furniture.

THE SHOPS.

We found some of the girls learning how to sew, others cooking, others mending clothes. Some of the boys were cobbling shoes; some were in the carpenter's shop, where a pinewood table was being finished by one pupil, while another was making tongues and grooves on the edges of boards, apparently for the top of another table; a third was working on table and chair legs. Two other boys were at a blacksmith's forge working away industriously. Three of the older boys had been apprenticed to a wagonmaker in Carlisle; one of these is painting wagons, another is making or putting together the parts of wheels and other woodwork; the third devotes his attention to the iron parts. I understood that these young men propose when they return home to pursue wagonmaking in partnership. The pupils are said to learn the use of tools as readily as white children do. There is a master blacksmith, master carpenter, and a shoemaker in the corps of instruction.

DINNER.

At half past twelve we went to the refectory, where the pupils' dinner was in progress. The bill of fare for the day was roast beef, sweet and Irish potatoes, tomatoes, and wheat bread. I tasted each, and found it palatably cooked. All except the very smallest children managed their own knives and forks, of course with varying degrees of skill and grace. I thought the girls in general more successful in this than the boys. The supply seemed abundant and the appetites good. The attendance on the table was done by a detail of girls.

PHYSICAL EXERCISE.

In addition to the calisthenics already mentioned and to the drill (which the state of the weather did not permit), the boys are supplied with a good sized and sufficiently appointed gymnasium. I think that an instructor in this branch would prove of great use; and that apparatus such as that devised by McLaren for home gymnastics should be introduced into the rooms of the female pupils.

The personal appearance of the pupils is generally satisfactory; there is some coughing, particularly among the boys, but no more than would be heard among an equal number of white boys. Whenever from admixture of blood the skin was pale enough to show the color of the blood, the cheeks were more or less rosy. Most of them are straight; nearly all walk in the usual ungraceful Indian fashion with no divergence of the toes. The teeth of most seemed in good condition.

THE INFIRMARY.

There is only one patient at the present time. Those who had not been vaccinated at the agencies were vaccinated on their reception. There have been two deaths since the opening of the school; in both cases the superintendent objected to the admission of these pupils, but was overruled by various considerations.

ITEMS.

Secretary Schurz addressed the pupils in the chapel before dinner. Three of the older pupils, who for the day wore their native garb, performed an Indian dance. This was most humorously varied by the assistance of a little half-breed boy who had a ludicrously droll and acute face. This was greeted with great laughter, even the stoical calm of the Indians breaking down at the sight.

One of the visitors made the following suggestive remark, which seemed to summarize Lieutenant Pratt's ideas: "The design seems to be to suppress or eradicate the Indian's instinct for destruction by substituting a love of construction by means of the processes of instruction."

I hope that arrangements will be made by which a sufficient number of girls can be educated to supply these young men and boys with wives; this point, which you yourself consider so important, is rendered particularly emphatic to me by what my father told me of marriages between Christian men and heathen women in Hindustan, and also by personal observations among our southern freed people after the late war.

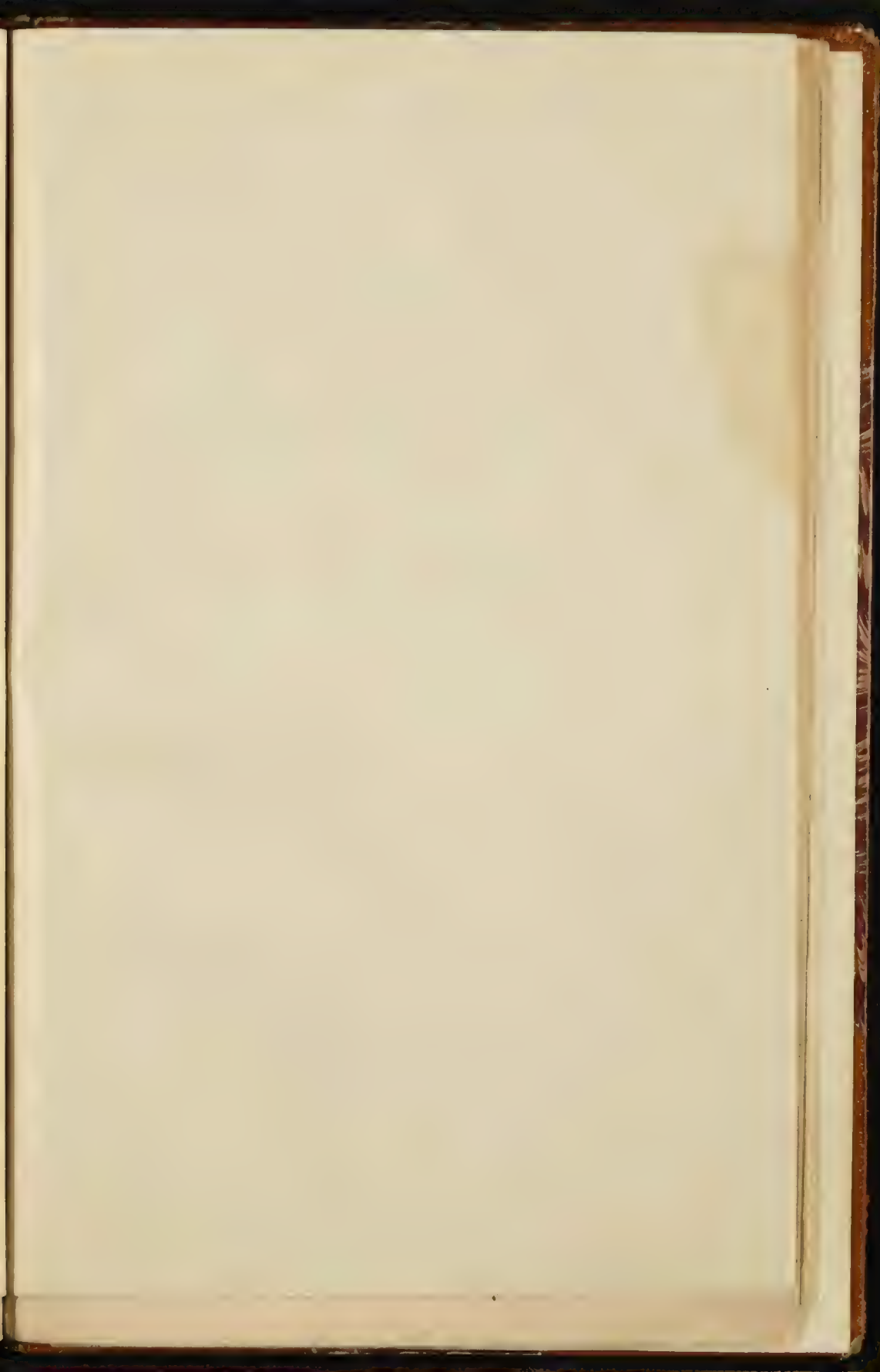
After a delightful lunch, at which Mrs. Pratt presided with great simplicity and kindness, we bade the Indian Training School farewell.

I reached this city at 9 p. m. Saturday, the 21st instant, after an absence of twenty five hours.

I am, sir, very respectfully, your obedient servant,

CHARLES WARREN,
Chief Clerk.

Hon. JOHN EATON,
Commissioner of Education.



CAPTAIN PRATT

AND

HIS WORK FOR INDIAN EDUCATION.

PUBLISHED BY THE
INDIAN RIGHTS ASSOCIATION,
NO. 1316 FILBERT STREET,
PHILADELPHIA, PA.

INDIAN RIGHTS ASSOCIATION,
NO. 1316 FILBERT STREET, PHILADELPHIA.
APRIL, 1886.

CAPTAIN PRATT AND HIS WORK.

I.

CAPTAIN PRATT'S name is so identified with the history of the present movement for Indian education at the East, that one cannot be mentioned without suggesting the other.

And what is that history?

In 1875, a warpath of some of the wild tribes of Indian Territory—Kiowas, Comanches, and Arapahoes—ending, as usual, in starvation and surrender, seventy-five of the principal chiefs and their boldest followers were selected to be made an example of. Bound hand and foot with manacles and chains, they were separated from their friends, loaded into wagons at midnight and driven off, they knew not whither. All the long way to St. Augustine, Florida, they rode in grim expectancy, chanting their death-songs, making their hearts strong for their fate, and trying to anticipate it. One jumped from the train in motion and was shot dead by the guard. Another succeeded in committing suicide, and many would have followed their chief's example if they had not been closely watched. At last the massive gates of old Fort Marion opened and closed upon them. They believed it to be their tomb.

The officer in charge of this wild crew was Captain Pratt. He had assisted in their pursuit, and had had long experience on the frontier. But, besides being a stern soldier with no sort of sentimentalism—either Eastern or Western—about him, he was a man with a heart, with faith in God and humanity. As soon as prison bolts made chains unnecessary, he took them off. Instead of torturing, he told them that their treatment depended on their good behavior. They found that attempts at mutiny did not

escape his eye or hand. They learned that they had a master, but also a friend. He put them upon their honor. Their honor !

He believed also in the gospel of work, of constant occupation, and disciplined activity. From morning to night these caged warriors found their restless vitality fully employed. The stony courts of Fort Marion do not afford much opportunity for agricultural experiments. He had to look up other work for them. A house was to be moved in St. Augustine. He offered the free services of his strong men. With some trepidation, they were accepted. Delighted to stand outside of prison walls once more, proud to be treated as free men, they worked with a will. It was not a chain-gang. From that day Captain Pratt's Indians were in demand in St. Augustine.

He believed in education also—even for Indians. He hung up a gaily-printed alphabet on the wall, and said nothing. It spoke for itself. Curious eyes asked to learn the good medicine of the talking paper. Gentle ladies of St. Augustine—from North and South—gladly came day after day to teach them. Many others came to witness the transformation scene going on for three years in that gray old fortress. Real, live Indians—braves and warriors—clothed in United States uniforms, going through military evolutions, laboring diligently and patiently, reading and writing and speaking in English, actually praying to the Christian's God, actually trusted to guard their own prison house.

The three years past, the prison doors were opened. Before me, as I write, are two photographs. The Indians as they went into, and the same Indians as they came out of Fort Marion. Looking at these pictures, I am disposed to agree with the warriors that the old Fort was their tomb. These half-naked, crouching forms with blankets dropping from their gauntness ; with savage locks streaming over their eyes, and down to their knees ; with barbaric ornaments of huge brass hoops in their ears and on their thin arms ; with fierce and sullen faces ; these are not even the *bodies* "that should be" when God should re-create the abject souls and give them bodies as it pleased Him—straight, erect, manly, with smiling, earnest faces, and hopeful, on-looking eyes, as here they stand on their resurrection-day, with their prison gates behind them.

It is an object-lesson for the world.

To have been the man chosen by God to do just this work, and to have done it, would have been enough to make a man happy and entitle him to honor the rest of his days. But Captain Pratt did not rest from his labors. He gladly accepted the suggestion of one of the "honorable women" who had gladly helped in the work, that it was a pity that some of these young braves should not have a chance to continue the education so well begun. Others came forward—men and women—to contribute to the enterprise. The consent of the War Department was obtained. Twenty-two of the younger men gratefully consented to stay three years longer from their homes to learn more of the white man's road. The others were mostly too old for such an undertaking.

Some went to schools in New York State, or elsewhere, as their patrons elected. Seventeen were sent to Hampton Institute. All the prisoners were brought there first on their way to Washington; landing at midnight on the shores of freedom, as they had started at midnight in chains for their prison.

No one who witnessed that midnight Indian raid on Hampton Institute will ever forget it. The camp was ready for the raiders with coffee and words of welcome. The next night old chief Lone Wolf told the large audience gathered to hear him: "We have started on God's road now, because God's road is the same for the red man as for the white man."

Detailed, on his own and General Armstrong's request, to assist in starting the work at Hampton, Captain Pratt remained there with his Indian students. Working side by side with comrades of another race, on the farm and in the workshops, in six months they had so thoroughly convinced the public and the Government that industrial education with civilizing, Christianizing influences is the solution of the problem for the Indian as well as other races, that Hampton was requested to take fifty Sioux to educate, and Captain Pratt was detailed to bring them.

Thus inaugurated, Hampton's work has gone on, as the public knows. But within a year, Captain Pratt followed, as he should, the leadings of the spirit within him, to start a new effort, all his own, at Carlisle. A bill was introduced in the House, and

passed, in the winter of 1879, entitled : "A bill to increase educational privileges, and establish additional industrial training schools for the benefit of youth belonging to such nomadic Indian tribes as have educational treaty claims upon the United States." It provided for the use for such purposes of certain vacant military posts and barracks.

The House Committee on Indian Affairs, in favorably reporting upon this bill, urged that the Government had made treaty stipulations especially providing for education, with nomadic tribes including about seventy-one thousand Indians, having over twelve thousand children of school age ; that the treaties were made in 1868, and in ten years less than one thousand children had received schooling. It was urged further that—"The effort in progress at Hampton Institute, Va., furnishes striking proof of the aptitude of the rudest savage of the plains for mechanical, scientific, and industrial education, when removed from parental and tribal surroundings and influences," and that—"The very considerable number of agents, teachers, missionaries, and others, engaged in educational work, who have visited and witnessed the methods of Hampton, join in commending them as just what the Indian needs, while the intercourse between the youth of Hampton and their parents has produced extraordinary interest and demand for educational help from these tribes."

Of Carlisle's great success in the industrial training and general elevation of its larger numbers of Indian youth for the last six years, under the unwearied efforts of its zealous leader, I will now leave a later witness to speak.

HELEN W. LUDLOW.

II.

If I were asked to characterize in one word Captain Pratt's work for the Indian, I should call it *uncompromising*. He does not hesitate—he stops at no half-way measures. His goal is American citizenship; and, while others are working gradually and tentatively *toward* that end, he works directly *for* it—flings himself *at* it with all the force and combativeness of his vigorous nature. There are plenty of smaller minds to creep over obstacles and skirt pitfalls—it is well to have some one of the party who keeps the general direction in his head and sticks sublimely to an impracticable straight line. The tendency of the world to move slowly may safely be counted upon to balance the most extreme theories of so generally sound a reformer as Captain Pratt. We do not expect to see the fortress of ignorance and prejudice give way at once; but it *is* inspiring to hear the Captain confidently demand an unconditional surrender.

Everybody has heard of *Carlisle*, almost everybody knows by reputation, if not by sight, the picturesque, low, white barracks, the tree-studded common, the four hundred dark faces and bright uniforms, the industrious labor, the accurate drill, the vigorous teaching, the perfect discipline. Another hundred are scattered among the farmers of Pennsylvania, learning the lessons of real life. We are struck at once with the fact that the minimum of allowance is made here for the Indian boys and girls as *Indians*. They are not petted and praised for doing well *considering*. They are expected to do well as a matter of course, without any consideration at all! Their labor is put right into competition with white labor. They don't *learn* to talk English, they *talk* it! The motto of Carlisle School ought to be: "No matter whether you can do it or not—DO IT!"

The result is, as might be expected, that the Carlisle students find they can do a great deal more than anybody ever supposed

they could—themselves included. If they fall inevitably below the standard given them, they yet reach a remarkably high level of attainment. The Indian youth is not, on the face of it, the equal of the Anglo-Saxon youth. But if you will only tell him that he is, and tell everybody else that he is, and *insist upon it*, the chances are that you will make him pretty nearly so! Our average moral plane is low—the disheartening “average” of civilization—and with the moral enthusiasm of men like General Armstrong and Captain Pratt, acting upon the responsive and religious nature of the Indian, it is not difficult for one of the “backward race” to elevate himself very much above that plane in earnestness of effort and singleness of heart. The reclaimed “savage,” the civilized Indian, reclaimed and converted and civilized *as an individual*, by love and effort and self-sacrifice on his own part and that of his teachers, reaches through his struggles and aspirations somewhat that is far nobler than the easy complacency of the modern Pharisee.

Captain Pratt is not in the habit of discounting heavily for “Indian peculiarities.” He hasn’t a particle of sentiment about “a peculiar people,” “preserving the identity of the race,” and so on. His healthy and inevitable and philosophical theory is the annihilation of the Indian and his salvation as an American citizen. Now, the Indian himself has a vast deal of race-pride, and it may as well be admitted that this feeling is shared in a way by the missionaries. They are fond of saying, inferentially, “Oh, nobody understands the Indian! He must be studied—he must be treated differently from anybody else!” They have devoted their lives to studying this strange creature, and quite unconsciously they seek to make capital out of his little peculiarities. In a certain sense these are genuine, they are ethnologically and psychologically and socially interesting—but practically, they are of no consequence. Captain Pratt’s creed is that the Indian is a man, and we shall not go very far wrong if we treat him as one, judiciously ignoring the undoubtedly much more picturesque fact that he is also an Indian. Nothing is more demoralizing than to be made allowances for, and to have our amiable little weaknesses or peculiarities of temperament recognized and considered interesting or important.

Captain Pratt's course is five years' long, and the training which he gives—in the English language, in books, in manual skill, in upright and intelligent modes of living—is, as he himself declares it to be, a training for citizenship. He demands fair conditions for his graduates. He abhors the whole reservation system ; yet most of the youth from Carlisle School do well even under that system. They give heavy odds and make a brave fight for independence in the face of a pauperizing government.

The Captain believes in a large mixture of tribes at school, for the sake of stamping out tribal characteristics and tongues and enmities, and of amalgamating the race and broadening its outlook. He has had under his care representatives of about thirty different Indian tribes.

Captain Pratt and Carlisle School, with the hundreds of well-trained young men and women it is sending out into the Indian country, are, in a word, important factors in the Indian problem. Carlisle is *not* the solution of the problem, it *is* giving valuable aid toward its solution. Carlisle would not be Carlisle without its great-hearted leader. May he long be spared to contradict the friends who persist in admiring him, and to make much good work possible by eloquently insisting upon glorious impossibilities.

ELAINE GOODALE.

18

Christian Schools among the Indians.

A LETTER FROM BISHOP HARE.

THE CHURCH AND THE INDIANS.

OFFICE OF THE INDIAN COMMISSION,
PROTESTANT EPISCOPAL CHURCH, 80 BIBLE HOUSE, N. Y.

CHRISTIAN SCHOOLS AMONG THE INDIANS.

A LETTER FROM BISHOP HARE.

YANKTON AGENCY, DAKOTA, *January, 1874.*

*To the Children of the Church, and other benefactors of Boarding Schools in the
Missionary Jurisdiction of Niobrara.*

MY DEAR FRIENDS: I am greatly indebted to many Christian people for the interest which they have shown in the Boarding-School work, which the Missionary Servants of the Church are trying to begin and carry on among the Indians, and as some of the Schools projected last Summer are now in operation and others soon will be, it is time that I write to give some account of the condition of affairs.

And first, some words as to the general plan of our School work. Our Missions are placed amongst a wild people, who, from the oldest down to the youngest, have never known any control, but have lived independent, idle lives, with no higher law than the whim of the moment. It is not easy to induce the children of such people to come to a day-school, and their parents would not think, for a moment, of compelling them. But they will come to a *boarding-school*, for there they find what they do not know in their own homes, regular meals, good clothing, and comfortable beds. Strange to say, these wild children become quite docile in our schools, and their improvement, in this isolation from heathen influences and residence with Christian people, is decided. We hope, too, that children gathered in such schools will form the beginnings of congregations at the chapels connected with the schools, and learn to carry on, with spirit, the responses and music of the Services. We think, too, that when the wild Indians visit these schools, and see how orderly, and neat, and intelligent, the scholars are, they cannot help seeing that our ways are better than theirs, and that God, Who sent a star to attract the attention of heathen men of old and start them off to find the CHRIST, will make the Indians see in our schools bright spots like stars, which will draw some of them from their wild ways to serve our SAVIOUR in industrious, honest and holy lives.

I have arranged, therefore, that a number of children shall be taken

into the Mission family at each of our Mission Stations, and a small Boarding School thus established wherever it is practicable. I have also begun a Central Boarding School of higher grade, at the place where I live, to which the other schools shall be tributary, by sending me their most promising boys for education as teachers, Catechists and Missionaries. About this School I wish to say a few words.

The building is of chalk stone, and built rather with a view to comfort, economy and practical use, than to beauty. Beauty, especially with a stone building and in this far-off place, is a costly luxury.

Its situation is commanding, being upon the slope of the bluff towards the Missouri River and high above all the other buildings about. It is a little over forty-one feet front, fifty-six feet deep, with a wing on the west, twenty-eight feet by sixteen.

We began our School operations about the middle of December, by admitting five picked boys, and since then have admitted five more. There was no lack of applicants for admission, but I have limited our number, because only a portion of the sheets and pillow-cases, shirts and drawers, prepared for us by our friends at the East, had arrived, and also and chiefly because I thought that if I could get a few boys well drilled, they would help me in guiding those who should come after.

The plan has worked admirably thus far, and I would not have believed that the first two weeks of our experiment could bring so few frictions and annoyances. The boys admitted are all thus far Yanktons. I expect to have soon some Ponkas (among them Mac, one of the three children who were adopted by the Mission during the time Mr. Dorsey and his mother, Mrs. Stanforth, were at Ponka) and some Santees—whom I have not been able to receive hitherto, on account of fear of the small-pox which prevailed among the Santees recently. Of the boys admitted, one is twelve years old, one thirteen, three fourteen, three fifteen, one seventeen, and one is twenty-one.

My plan is to make the School *self-serving*, i. e. to make the boys take care of themselves, and of the house. For this purpose they are divided into three squads, and to each squad is assigned for one week one particular department of work. One squad is the Dormitory squad, whose duty it is to make the beds and keep the dormitory and some other rooms in order. Another squad is the Table squad, whose duty it is to set the table and wash the dishes, etc. A third is the Out-door squad, whose province it is to bring wood, run errands, go for milk, etc. Each day when the several squads have discharged their respective duties, they all unite and work at levelling

and cleaning up the grounds, which are very rough, and it is a pleasant sight to see them busy with picks, shovels, and wheel-barrows, and merry all the while as larks. They take to work better than I dared expect—perhaps novelty gives the task a charm. Sometimes, however, they do not feel like work, and, when the outside work hour arrives, they are as hard to catch as wild deer, and, when caught, they go to work somewhat as a man goes to be hanged, and it is surprising to find how many sore fingers and lame legs are discovered, and how much colder the air seems, when the boys are working, than when they are playing bat.

By ten o'clock all manual work for the morning is over, and the boys go into school for two hours. Then dinner, and recess till two o'clock. Then work again till three. Then school till five. God bless the work thus happily begun, and prepare us who are here, and those who help us at the East, for what must come, some trials and discouragements!

Thus I have given some conception of one of the Boarding Schools. There are, besides, four others either already in operation or soon to be in operation. They are as follows:

GIRLS' BOARDING SCHOOL. SANTEE MISSION.

GIRLS' BOARDING SCHOOL, EMMANUEL HOUSE. YANKTON MISSION.

GIRLS' BOARDING SCHOOL. CROW CREEK MISSION.

BOYS' BOARDING SCHOOL. CHEYENNE MISSION.

In all these schools we need the help of our friends, and in order to facilitate its being rendered, I have divided the money cost of each school into scholarships corresponding to the scholars. The annual support of each scholarship is sixty dollars, and I invite any person who is ready to aid in our school work to choose the school which he prefers, to choose a name for his scholarship, and to write to the Secretary, Rev. R. C. Rogers, 30 Bible House, New York, that he desires to support a scholarship and will be prepared to pay the required sum either all at once or in half-yearly instalments. There will accompany this letter a list of scholarships already taken, from which it will appear that St. Paul's School is entirely provided for.

Praying to God to remember for good all who remember His work,

I am, very faithfully,

Your Servant in the Church,

WILLIAM H. HARE,

Missionary Bishop of Niobrara.

SCHOLARSHIPS ALREADY EXISTING.

ST. PAUL'S SCHOOL, YANKTON AGENCY.

(Full number of Scholarships 30.)

WRY HOUSE SCHOLARSHIP.

Supported by Wry House School, Fox Chase, P. O., Philadelphia.

CALVARY SCHOLARSHIP.

Supported by Calvary Church, Clifton, Cincinnati, Ohio.

H. FAMILY SCHOLARSHIP.

Supported by the children of several brothers and sisters.

EDWARD S. CLARK SCHOLARSHIP.

E. H. S. SCHOLARSHIP.

ST. JAMES' SCHOLARSHIP.

Supported by Sunday-school of St. James' Church, Boston Highlands, Mass.

SCHOLARSHIP OF THE GOOD SHEPHERD.

Supported by Sunday-school of Church of the Good Shepherd, Radnor, Penn.

S. S. M. SCHOLARSHIP.

In memoriam.

E. W. H. SCHOLARSHIP.

ST. MICHAEL'S SCHOLARSHIP.

Supported by Sunday-school of St. Michael's Church, Bristol, R. I.

HENRY M. BEARE SCHOLARSHIP.

SCHOLARSHIP.

Supported by Sunday-school of Christ Church, Baltimore, Md.

ST. LUKE'S SCHOLARSHIP.

Supported by Sunday-school of St. Luke's Church, Rochester, N. Y.

ALL SAINTS' SCHOLARSHIP.

Supported by Sunday-school of All Saints' Church, Worcester, Mass.

SCHOLARSHIP.

Supported by a member of Woman's Association of the Diocese of Long Island.

ST. MARY'S SCHOLARSHIP.

Supported by a Bible Class of St. Mary's Church, Brooklyn, N. Y.

ALONZO POTTER SCHOLARSHIP.

Supported by Alonzo Potter Bible Class, Episcopal Hospital Mission, Philadelphia.

VAUGHAN SCHOLARSHIP.

Supported by Vaughan Bible Class and Infant School, Episcopal Hospital Mission, Philadelphia.

M. A. DEW. HOWE SCHOLARSHIP.

Supported by M. A. De W. Howe Bible Class, Episcopal Hospital Mission, Philadelphia.

H. M. H. SCHOLARSHIP.

CHRIST CHURCH SCHOLARSHIP.

Supported by Sunday-school of Christ Church, Belleville, N. J.

ST. PETER'S SCHOLARSHIP.

Supported by a few members of St. Peter's Church, Albany, N. Y.

ST. PAUL'S SCHOLARSHIP.

Supported by Sunday-school of St. Paul's Church, Albany, N. Y.

DEWITT SCHOLARSHIP.

Supported by Sunday-school of Church of the Holy Innocents, Albany, N. Y.

CHRIST CHURCH SCHOLARSHIP.

Supported by Sunday-school of Christ Church, Westport, Conn.

————— SCHOLARSHIP.

Supported by Miss M. E. M.

COTTAGE SOCIETY SCHOLARSHIP.

Supported by a lady of Baltimore and the members of "The Cottage Society," New York.

IMMANUEL SCHOLARSHIP.

Supported by the Sunday-school of Immanuel Church, New Castle, Del.

BISHOP LEE SCHOLARSHIP.

Supported by Trinity Church, Wilmington, Del.

KITTIE HUNT SCHOLARSHIP.

Supported by Mrs. John Jacob Astor, New York.

GIRLS' BOARDING SCHOOL, SANTEE MISSION.

(Full Number of Scholarships 20.)

LOUISE SCHOLARSHIP.

Supported by members of St. James' Church, Boston Highlands, Mass.

ELIZABETH FRY SCHOLARSHIP.

NO. 1 SCHOLARSHIP.

NO. 2 " "

————— SCHOLARSHIP.

Supported by Sunday-school of Episcopal Church, Des Moines, Iowa.

GIRLS' BOARDING SCHOOL, EMMANUEL HOUSE, YANKTON AGENCY.

(Full Number of Scholarships 20.)

GIRLS' BOARDING SCHOOL, CROW CREEK MISSION.

(Full Number of Scholarships, for the present, 10.)

BOYS' BOARDING SCHOOL, CHEYENNE MISSION.

(Full Number of Scholarships 20.)

STATISTICS RELATING TO INDIAN SCHOOLS.

1882.

STATISTICS RELATING TO INDIAN SCHOOLS.

1882. *46*

Table of statistics relating

Name of agency and school.	School population.	Number who can be accommodated in schools.		Number attending school one month or more during the year.		Attendance.			Largest average monthly attendance.	Number of months school was in session.	To govern-ment.	Cost of maintaining schools.
		Boarding.	Day.	Boarding.	Day.	Average attendance.						
ARIZONA.												
Colorado River Agency	285											
Agency boarding		70		35		27	31	10			\$2,726	
Moquis Pueblo Agency	437											
Mission day			60		69	25	30	3			191	\$275
Pima and Maricopa and Papago Agency	2,000											
Agency boarding		75	5	73		68	71	9			8,120	
San Carlos Agency	784											
Agency day		a80	a29		30	26	20	2			160	
CALIFORNIA.												
Hoopa Valley Agency	120											
Agency day			60		47	42	53	12			720	b500
Mission Agency	759											
Portrero day			35		24	22	24	10			733	
San Jacinto day			40		32	25	28	10			732	
Coahuila day			50		48	26	40	8			457	
Rincon day			35		32	27	29	5			300	
Aqua Caliente day			50		54	43	48	8			458	
San Diego day			30		34	17	22	5			213	(c)
Round Valley Agency	81											
Agency boarding		75	25	37	1	43	47	9			*2,009	
Tule River Agency	17											
DAKOTA.												
Cheyenne River Agency	560											
Agency boys' boarding		20		20		19	20	10			*1,570	
Saint John's girls boarding		35		31		29	31	10			(*)	3,180
Mission day, No. 1			75		93	21	38	7				450
Mission day, No. 2			40		56	20	21	24				75
Mission day, Chantier Bottom			60		62	9	11	7				250
Mission day, Peoria Bottom			75		47	11	23	8				800
Crow Creek Agency	128											
Agency boarding		40		60		31	40	9			*1,405	
Devil's Lake Agency	170											
Agency boarding		100		92		77	85	12			8,350	450
Fort Berthold Agency	164											
Agency day			60		88	31	50	10			1,440	
Mission day g			50		40	19	37	9				631
Lower Bruie Agency	140											
Agency boarding		50		43		32	35	53			*1,045	
Mission day			30		26	20	22					(f)
Pine Ridge Agency	1,625											
Agency day			40		50	31	44	6			798	
White Bird Camp day			40		40	26	32	9			680	
Wounded Knee day			40		43	35	38	10			1,160	
Ogalala day			40		25	23	23	1			130	
Saint Andrew's day			40		33	18	28	8			148	360
Medicine Root Creek day			40		65	40	58	9			560	480
Rosebud Agency	a1,200											
Sisseton Agency	258											
Agency boarding		60		59		43	58	12			*3,988	
Goodwill boarding		31		33		28	31	11			*970	376
Ascension day			15		24	10	12	6			150	
Standing Rock Agency	763											
Industrial farm		60		48		27	30	12			*3,720	
Girls' boarding		40		42		23	35	12			1,880	750
Boys' boarding		25		30		20	30	10			1,800	500

a From report of 1881.

b Expended by teacher.

c Citizens of San Diego paid all expenses

g Night school also maintained.

to Indian education.

Number of teachers and em- ployés.	Number of acres cultivated by school.	Produce raised (bushels).		Stock owned.		Number of Indians who can read.	Number who have learned to read during year.	Industries taught.	
		Corn.	Oats and barley.	Vegetables.	Horses.				Cattle.	Swine.	Domestic fowls.
3						26	22	Housework and sewing.	
2						90	74	Housework, sewing, and farming.	
6									
2									
1	6		150			13	2	Sewing and gardening.	
1						114	78		
1									
1									
1									
1									
1									
8	4	10	75			20	76	5	Domestic work, sewing, care stock, car- pentering, cobbling, gardening.
						45			
						{ 200 d250 }	50		
4	5	25	150	150	(f) 2	3	84		Farming, carpentering, blacksmithing.
									Domestic and dairy work, sewing and gar- dening.
3									
1									
2									
2									
							{ 60 d20 }	40	
3	2	50	150				{ 78 d65 }	16	Domestic work, sewing, gardening.
5	20	100	1,447			6			Domestic work, sewing, farming.
2							74	9	
2									Sewing.
							{ d150 50 }	35	
5	e6	75	85						Domestic work, sewing, farming.
1							{ d25 35 }	30	
2									Sewing.
1									Farming, care stock.
2									Farming, care stock, sewing.
1									Housebuilding, fencing.
2									Fencing, care stock.
2									Fencing, care stock, sewing.
							{ 137 d322 }	36	
7	20	100	200	175	2	5			Domestic work, sewing, tailoring, care stock, farming.
3	3	25	150						Domestic work, sewing, farming, care stock.
1									Care stock, cutting wood, sewing, domestic work.
							{ 95 d15 }	32	
6	50	100	800	515	2	21	10	50	Farming, care stock, carpentry.
6	1	25	107		2	3	62		Housework and sewing.
3									Cutting wood, &c.

except salary of teacher.

d In the Indian language.

e Broken for school use.

f Not reported.

Table of statistics relating to

Name of agency and school	School population.	Number who can be accommodated in schools.		Number attending school one month or more during the year.		Average attendance.	Largest average monthly attendance.	Number of months school was in session.	Cost of maintaining schools.		
		Boarding.	Day.	Boarding.	Day.				To govern-ment.	To religious societies.	
DAKOTA—Continued.											
Yankton Agency.....	400										
Agency boarding.....		100		63		47	52	5	\$3,195		
Saint Paul's boys' boarding.....		40		42		40	42	10	(*)	\$5,100	
Two mission day.....		(b)		(b)	(b)	(b)	(b)	(b)		206	
Choteau Creek day.....			50		35	25	28	6	480		
Ree day.....			35		40	27	31	8	480		
IDAHO.											
Fort Hall Agency.....	265										
Agency boarding.....		35	5	23	1	14	16	9	*1,560		
Lemhi Agency.....	180										
Agency day.....			50		14	12	12	2	120		
Nez Percé Agency.....	300										
Lapwai boarding.....		80		55	44	50	10		*5,000		
Kamiah boarding.....		24		22	22	22	9		*1,640		
Men's day.....			9		9	8	9	7		600	
Women's day.....			13		13	10	13	8		600	
INDIAN TERRITORY.											
Cheyenne and Arapaho Agency.....	1,149										
Cheyenne boarding.....		120		116	110	116	10		*8,060		
Arapaho boarding.....		120		117	102	117	10		*8,000		
Mennonite boarding.....		30		25	13	19	8		(*)	3,250	
Kiowa, Comanche, and Wichita Agency.....	800										
Kiowa and Comanche boarding.....		175	25	103	79	88	10		*5,099		
Wichita boarding.....		170		89	56	65	9½		*4,927		
Osage Agency.....											
Osage boarding.....	575	120		160	81	119	12		14,330		
Kaw boarding.....	75	75		76	48	63	12		8,000		
Ponca Agency.....											
Ponca day.....	122		80		65	40	65	10	500		
Nez Percé day.....	85		58		58	55	58	10	1,202		
Otoe Agency.....	53										
Agency boarding.....		35		33	43	47	2		*1,066		
Pawnee Agency.....	384										
Agency boarding.....		100		108	64	98	12		*5,080		
Quapaw Agency.....											
Seneca, Shawnee, and Wyandotte boarding.....	143	100	15	135	75	93	10		9,403		
Quapaw boarding.....	33	75	25	112	62	70	10		8,189		
Modoc day.....	16		40		30	21	23	8	616		
Modoc night.....			25		27	21	22	3	(c)		
Peoria day.....	31		69	e8	56	27	33	10	f2,339		
Miami day.....	19		35	e1	31	18	26	10	g1,798		
Sac and Fox Agency.....	524										
Sac and Fox boarding.....		35		32	21	31	4		*785		
Absentee Shawnee boarding.....		50		45	26	30	6		*1,224		
Pottawatomie day.....			25		22	16	20		290		
Union Agency.....											
Cherokee Female Seminary.....	3,715	100		80			65		j11,550		
Cherokee Male Seminary.....		100		100			80		j11,550		
Cherokee Orphan Asylum.....		135		135					j17,000		
One hundred Cherokee day.....			a3,500			a2,008					
Choctaw New Hope Seminary.....		53		53					j5,300		
Choctaw Orphan School.....		30		30					j3,000		
Choctaw Spencer Academy.....	2,600	60		60					j6,000		
Fifty-seven Choctaw day.....			a1,800			a1,460					
Creek Ashbury Mission.....		100		100		80			j7,000	1,000	
Creek Lovering Mission.....	1,700	100		100					j7,000	1,600	
Twenty-six Creek day.....			a1,300			a599					

a From report of 1881. b Not reported. c Same teacher taught Modoc day school. d Building school. f Of this amount \$849 defrayed expenses of boarding pupils in Indiana. g Of this amount 200 gallons sorghum. j Maintained by national funds. * Besides rations and part of the clothing.

Indian education—Continued.

Number of teachers and employes.	Number of acres cultivated by school.	Produce raised (bushels).			Stock owned.			Number of Indians who can read.	Number who have learned to read during year.	Industries taught.
		Corn.	Oats and barley.	Vegetables.	Horses.	Cattle.	Swine.			
9	40	100	300	2				a390	a48	Sewing, housework, farming. Farming, care stock, shoemaking.
5	5		400	4	10	12	30			
(b)										
1										
1										
								10	7	
5								1		
1	4		300							Gardening.
								{ 95 h30 }	{ 10 }	
7	15	20	115							Housework, sewing, carpentry, and farming. Do. Do.
3			434							
1										
1										
								405	70	
11	20	75	50	2	36	10				Harness and shoe making, tailoring, farming, stock raising, sewing, and housework. Do.
11	15	160	100	1	36					
4	13	375	250	4						Farming and housekeeping. Do.
								194	21	
11	25	450	200							Farming, housework, sewing. Do.
10	5		65							
12	7		240		23			250	25	Farming and housework. Farming, stock raising, housework.
8	100	2,000		4	45	25		a75		
1								431		
2								140		
								33		
6					47					Housework, care stock. Do.
								a83		
10	60	200	75	4	16					Housework and farming. Do.
10	45	500	225	2	48			268	12	
8	45	500	320	230	4	7		80	9	Do. Do.
1								29	3	
(c)										
1								68	6	Tree planting. Do.
1								36	3	
								{ 98 h5 }		
7	35	400	23	4	86	5	23			Sewing, housework, dairy, farming. Do.
8	50	500	48	4	40	3	30			
1										
3										Housework, sewing. Farming. Housework, sewing, farming.
4								a12,000		
5										
										Housework, sewing, farming. Do. Do.
								8,000		
2	150									Farming. Farming, housework, sewing.
30								5,000		
1										

which burned in January accommodated 100 boarding and 20 day pupils. ^c Sent away to Indiana to \$167 defrayed expenses of pupil at boarding school in Indiana. ^d In the Indian language. ^e Also

Table of statistics relating to

Name of agency and school.	School population.	Number who can be accommodated in schools.		Number attending school one month or more during the year.		Average attendance.	Largest average monthly attendance.	Number of months school was in session.	Cost of maintaining schools.		
		Boarding.	Day.	Boarding.	Day.				To govern-ment.	To religious societies.	
INDIAN TERRITORY—Continued.											
Union Agency—Continued.											
Four Chickasaw academies†	900	{ 1300		1385							
Nine Chickasaw day†			†600	†263	(a)	(a)	(a)	(a)	b\$1,900		
Seminole Wewoka Mission	{ 400	(a)	(a)	(a)	(a)	(a)	(a)	(a)		c1,900	
Seminole Susukwa Mission		(a)	(a)	(a)	(a)	(a)	(a)				
Six Seminole day†		†250	†196								
Indian University at Tahlequah†			100		68	40	46	9	636	1,689	
IOWA.											
Sac and Fox Agency	75										
Agency day			20		21	9	21	8	\$300		
KANSAS.											
Pottawatomie and Great Nemaha Agency:											
Pottawatomie boarding	55	35		41		27	34	12	3,270		
Kickapoo boarding	45	35		36		24	28	12	2,940		
Sac and Fox and Iowa boarding	52	50		47		24	31	10	3,300		
MICHIGAN.											
Mackinac Agency	2,211										
L'Anse day			30		20	11	17	10	460	2,000	
Middle Village day			40		30	14	17	11	460		
Sugar Island day			50		30	16	18	6	158		
Longwood day			40		46	25	32	12	460		
Nipissing day			50		40	26	33	12	460		
Naubetung day			40		35	25	28	11	460		
Garden Island day			30		25	15	21	6	433		
Baraga day			50		55	39	43	10	460		
Hannahville day			40		42	(g)	(g)	7	266		
MINNESOTA.											
White Earth Agency:											
White Earth boarding	320	85	25	76		45	67	9	3,769		
Red Lake boarding	290	22	10	22		16	20	8	1,352		
Leech Lake boarding	259	25	20	44		34	39	7	2,300	113	
MONTANA.											
Blackfeet Agency	1,500										
Agency day			80		221	58	76	10	1,443		
Crow Agency	715			25		14	18	11	1,400		
Agency boarding		20									
Flathead Agency	430			30		26	30	12	2,000	6,700	
Boys' boarding		60									
Girls' boarding		50		50		38	38	12	2,000	3,000	
Fort Belknap Agency	300										
Agency day			20		60	20	26	10	720		
Fort Peck Agency	1,500										
Wolf Point day			20		18	15	23	9	720		
Mission day			50		23	10	20	7		850	
Agency boarding		650		28		22	26	10	1,645	1,200	
NEBRASKA.											
Omaha and Winnebago Agency:											
Omaha boarding	235	90		75		42	60	11	6,406		
Omaha Mission boarding		75	25	60		46	55	10	4,520	3,020	
Winnebago boarding	249	100	50	70		38	62	11	5,710		

a Not reported. b Salaries of teachers furnished by Presbyterians; other expenses paid from tribal or other expenses paid from national funds, and not reported. c In the Indian language. d When

* Beside rations and part of the clothing.

Indian education—Continued.

Number of teachers and employees.	Number of acres cultivated by schools.	Produce raised (bushels).			Stock owned.			Number of Indians who can read.	Number who have learned to read during year.	Industries taught.
		Corn.	Oats and barley.	Vegetables.	Horses.	Cattle.	Swine.			
							Domestic fowls.			
								4,100		
								1,500		
								15	10	
1								135		Sewing and housework.
	63	1,000	195	25	4	83	15 50	150	12	{ Dairy work, sewing. Farming, housework.
	35	500				45	8 30	290	9	{ Farming, housework, sewing.
	80	700	250		4	22	12	123	6	{ Farming, sewing, and housework.
								1,244	89	{ Farming, sewing, and housework.
1										
1										
1										
1										
1										
1										
1										
1										
1										
1										
5	5			180		6	1	182	21	{ Sewing, knitting, housework. Gardening, care stock.
4	6	100		166				35	10	{ Housework, gardening, sewing, knitting.
6	2			80		2		20	13	{ Gardening, sewing, housework.
								37	15	
2								12		Sewing.
2								90	22	Domestic work and farming.
6	102		900	1,225						Blacksmithing, painting, cooking, farming, carpentry, milling.
4										Housekeeping, sewing, gardening.
1		20	10					30	10	
								36	40	
1								45		
1										Sewing.
5	30	100		250	2					Housework, sewing, knitting, farming, carpentry.
7	12	500		250	2		13		30	Farming, housework, sewing.
9	14	350		200	5	5	43			Do.
6	25	1,000		150	2	9		275	25	Do.

funds, and not reported. ^cSalaries of teachers furnished by Methodist Episcopal Church South; building is completed. ^gNot reported. School broken up by smallpox. ⁴From Report of 1881.

Table of statistics relating to

Name of agency and school.	School population.	Number who can be accommodated in schools.		Number attending school one month or more during the year.		Average attendance.	Largest average monthly attendance.	Number of months school was in session.	Cost of maintaining schools.		
		Boarding.	Day.	Boarding.	Day.				To govern-ment.	To religious societies.	
NEBRASKA—Continued.											
Santee and Flandreau Agency	191										
Agency boarding		45	5	56		31	39	11	\$4,075		
Episcopal boys' boarding		7	9	7	5	7	8	9	(^c)	\$432	
Normal training boarding		84	32	89	10	70	85	12	(^c)	8,150	
Hope boarding		25		25		24	25	10	(^c)	2,652	
Saint Mary's girls' boarding		35		41		32	39	12	(^c)	63,117	
Flandreau day			50		40	12	20	10	600		
NEVADA.											
Nevada Agency	800										
Pyramid Lake day			32		32	21	32	9	600		
Western Shoshone Agency	100										
Agency boarding		30		33		22	29	10 ¹ / ₂	1,028	952	
NEW MEXICO.											
Mescalero Agency	175										
Agency day			24		21	11	21	12	1,000		
Navajo Agency	4,000										
Agency boarding		100		65		38	54	8	3,785	600	
Pueblo Agency	2,000										
Albuquerque boarding		60		80		45	57	10	5,443	1,557	
James day			50		52	28	40	10	1,200	400	
Zuni day			60		93	24	44	9	720	400	
Laguna day			160		56	37	46	10	1,200	400	
NEW YORK.											
Cattaraugus, No. 1, day			40		35	22	35	8	f 328		
Cattaraugus, district No. 2, day			40		40	26	40	8	f 264		
Cattaraugus, district No. 3, day			40		35	22	35	8	f 320		
Cattaraugus, district No. 4, day			100		100	80	100	10	f 793		
Cattaraugus, district No. 5, day			40		35	25	35	8	f 296		
Cattaraugus, district No. 6, day			40		35	22	35	8	f 312		
Cattaraugus, district No. 7, day			35		35	24	35	8	f 296		
Cattaraugus, district No. 8, day			40		40	26	40	8	f 296		
Cattaraugus, district No. 9, day			40		40	27	40	8	f 280		
Cattaraugus, district No. 10, day			40		40	25	40	8	f 280		
Allegany-Timesassa boarding		30		30		28	30	10		2,775	
Allegany, district No. 1, day			35		17	8	17	8	f 278		
Allegany, district No. 2, day			50		47	38	47	8	f 302		
Allegany, district No. 3, day			50		45	35	45	8	f 302		
Allegany, district No. 4, day			40		15	12	15	8	f 286		
Allegany, district No. 5, day			45		30	30	30	8	f 286		
Allegany, district No. 6, day			35		20	17	20	8	f 318		
Tonawanda, district No. 1, day			40		37	20	36	10	f 284		
Tonawanda, district No. 2, day			45		41	22	35	10	f 284		
Tonawanda, district No. 3, day			50		50	25	28	10	f 284		
Saint Regis, district No. 1, day			45		34	18	34	8	f 255		
Saint Regis, district No. 2, day			45		36	25	36	8	f 255		
Saint Regis, district No. 3, day			55		50	36	40	8	f 305		
Tuscarora, district No. 1, day			70		50	25	50	8	f 264		
Tuscarora, district No. 2, day			65		40	22	40	8	f 264		
Oneida, district No. 1, day			35		20	13	20	8	f 267		
Oneida, district No. 2, day			35		19	6	10	8	f 267		
Onondaga, district No. 1, day			75		41	24	41	8	f 245		
Onondaga, district No. 2, day			50		37	22	37	8	f 245		
Complanter, district No. 1, day			22		10	28	28	8	f 310		
Thomas Orphan Asylum		100		100		98	98	9	f 9,000		

a In the Indian language.

a \$1,800 worth of vegetables.

b Beside large amount of clothing donated.

b Also 140 sheep.

c When building is

Beside rations and part of the clothing.

Indian education—Continued.

[illegible]

Table of statistics relating to

Name of agency and school.	School population.	Number who can be accommodated in schools.		Number attending school one month or more during the year.		Average attendance.	Largest average monthly attendance.	Number of months school was in session.	Cost of maintaining schools.		
		Boarding.	Day.	Boarding.	Day.				To government.	To religious societies.	
NORTH CAROLINA.											
Yellow Hill day	2400		70		42	20	26	7			
Bird Town day			30		25	9	12	4			
Big Cove day			75		45	21	27	7			
Echota day			50		50	21	25	2			
OREGON.											
Grand Ronde Agency	170										
Agency boarding		75	35	40		30	40	5	\$1,600		
Klamath Agency	261										
Agency boarding		50	10	66		49	60	10	6,400		
Siletz Agency	175										
Agency boarding		60		70		48	55	10	6,006		
Umatilla Agency	150										
Warm Springs Agency	150										
Agency day			60		66	29	50	11	1,746		
Warm Springs day			50		20	16	17	4½	860		
UTAH.											
Uintah Agency	250										
Agency boarding		30		21		12	20	7	250	\$700	
WASHINGTON TERRITORY.											
Colville Agency	700										
Colville boys' boarding		70	90	38		25	38	12	6,867	{	
Colville girls' boarding		60		33		30	33	12			
Cœur d'Alène boarding		50	40	35		30	35	12			
Neah Bay Agency	264										
Agency boarding		75	25	63		56	61	11	5,425		
Quinalt Agency	104										
Agency boarding		40		33		30	33	10½	3,420		
Shoalwater Bay day			25		22	16	18	9	664		
Nisqually Agency	216										
Puyallup boarding		75		77		59	66	11	12,240		
Chehalis boarding		30		35		28	30	11	5,867		
S'Kokomish Agency:											
Agency boarding	34	30	10	42		29	37	10	2,500		
Jamestown day	75		40			27	16	23	650		
Tulalip Agency	528										
Tulalip boys' boarding	{	90	25	75		49	56	11	4,898		
Tulalip girls' boarding											
Muckleshoot day			24		22	8	11	5	150		
Lummi day			68		50	21	32	5	125		
Yakama Agency											
Agency boarding	565	200		147		95	117	9	5,918		
WISCONSIN.											
Green Bay Agency:											
Menominee boarding	{	60		100		44	61	9	3,403		
Menominee West Branch day						38	18	23	10	300	
Menominee South Branch day						30	11	15	10	300	
Stockbridge day	17		50		25	9	25	10	450		
Oneida Hobart Mission day	{	60		50		59	31	14	450		
Oneida West, No. 1, day						35	20	27	10	450	
Oneida West, No. 2, day						45	21	30	10	300	
Oneida East day						35	21	23	2	75	

a From report of 1881.

b Four acres planted by school boys, but seed did not germinate, owing to drought.

* Besides rations and part of the clothing.

Indian education—Continued.

Number of teachers and employes.	Number of acres cultivated by school.	Produce raised (bushels).			Stock owned.			Number of Indians who can read.	Number who have learned to read during year.	Industries taught.
		Corn.	Oats and barley.	Vegetables.	Horses.	Cattle.	Swine.			
1										
1										
1										
1										
								700		
								84		
4					2	17		80	13	Housekeeping, sewing, gardening.
5	1				4	60		77	12	Housework, sewing, carpentry, gardening.
6	24			270				70	15	Housework, sewing, gardening.
								70		
2										Sewing.
2	64									Gardening and sewing.
								15	5	
3	3			30						Housework, gardening, sewing.
								225	30	
8										Farming, care stock.
3										Housework, sewing.
6								72	6	House and farm work, sewing.
7	7			303	3	76	1	15		Clearing, farming, care stock, housework, sewing.
								36	2	
4	1			315						Housework, sewing, carpentry, farm work.
1								121	34	
8	60		200	765	5	8				Farming, carpentry, shoe and harness making, blacksmithing, housework, sewing, dairy.
5	38		713	1,169	4	12		48		Farming, blacksmithing, shoemaking, carpentry, sewing, housework.
4	5			425	(c)			50	3	Gardening, housework, sewing.
1								50	10	
								236	25	
8	20			400		16	150	100		{ House work, dairy, sewing, farming, care of stock.
1										
1										
7	10	100		1,000				375	40	Carpentering, blacksmithing, wagon and harness making, farming, sewing, housework.
6										
1								300		
1								d 50	50	Housework.
1								75		
1										
1								d 400		
1								400	75	
1										

c School uses agency stock.

d Read in Indian language.

† From report of 1881.

Table of statistics relating to

Name of agency and school.	School population.	Number who can be accommodated in schools.		Number attending school one month or more during the year.		Average attendance.	Largest average monthly attendance.	Number of months school was in session.	Cost of maintaining schools.		
		Boarding.	Day.	Boarding.	Day.				To govern-ment.	To religious societies.	
WISCONSIN—Continued.											
La Pointe Agency	366	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bad River day	94	.....	80	37	21	27	9	.....	.....	\$600
Red Cliff day	73	.....	45	45	29	46	10	.....	.....	(b)
Grand Portage day	50	.....	40	20	12	17	12	.....	\$480	.....
Lac Court d'Oreilles day	150	.....	30	20	13	17	7	.....	.....	265
PENNSYLVANIA.											
Carlisle Training School	300	...	.....	284	.....	226	284	12	60,788	6,577
VIRGINIA.											
Hampton Normal and Agricultural In- stitute	100	.....	.....	101	.....	87	96	12	12,898	642,659
OREGON.											
Forest Grove Training School	150	.....	.....	91	.....	76	91	12	17,708	646

^a Read in Indian language.^b Not reported.^c Of this amount, \$27,568 was expended in the erection of Indian girls' building and Indian workshop.

RECAPITU

School population, exclusive of free civilized tribes	a34,662
Number who can be accommodated in boarding schools	4,903
Number of boarding schools	5,299
Number of day schools	73
Number of night schools	105
Number of pupils attending school one month or more during the year: boarding, 4,489; day, 4,266	2
Average attendance	8,755
Largest average monthly attendance	5,569
Number of teachers and employees	7,075
Cost of maintaining reservation schools: to government, \$278,733; ^c to religious societies, \$58,725; to State of New York, \$17,644	570
Cost of Carlisle, Hampton, and Forest Grove schools to the government, \$91,394; to religious societies, \$49,882	355,102
Number of Indians who can read	141,276
Number who have learned to read during the year	14,532
Number of acres cultivated by school children	1,706
Number of bushels of corn raised	1,561
Number of bushels of wheat raised	12,713
Number of bushels of oats raised	2,492
.....	5,530

^a An under-estimate, several tribes not being reported.^c This amount does not include the cost of rations and part of the clothing used by pupils at many agencies where regular issues of rations and goods are made to all the Indians of the agency.

Indian education—Continued.

Number of teachers and em- ployes.	Number of acres cultivated by school.	Produce raised (bushels).			Stock owned.			Number of Indians who can read.	Number who have learned to read during year.	Industries taught.	
		Corn.	Oats and barley.	Vegetables.	Horses.	Cattle.	Swine.				Domestic fowls.
1	.....	.....	.....	.....	.....	.....	.....	90	4	
2	.....	.....	.....	.....	.....	.....	.....	a 22	.....	
1	.....	.....	.....	.....	.....	.....	.....	209	.....	
2	.....	.....	.....	.....	.....	.....	.....	a 8	.....	17 Sewing.
1	.....	.....	.....	.....	.....	.....	.....	22	.....	22
1	.....	.....	.....	.....	.....	.....	.....	a 10	.....	10
1	.....	.....	.....	.....	.....	.....	.....	16	.....	
1	.....	.....	.....	.....	.....	.....	.....	a 12	.....	
	.....	.....	.....	.....	.....	.....	.....	25	.....	
30	115	700	300	735	9	34	7	33	284	186	Wagon, shoe, and harness making, tailor- ing, tinning, carpentry, farming, print- ing, house-work, sewing.
13	(d)	(d)	(d)	(d)	(d)	(d)	(d)	(d)	85	20	Painting, shoemaking, printing, tailoring, harness-making, housework, sewing, car- pentering, farming, tinsmithing, black- smithing, wheelwrighting.
..	30	171	..	801	...	4	61	Carpentry, blacksmithing, shoemaking, farming, painting, housekeeping, tailor- ing, and sewing.

d The Indian and negro pupils at Hampton work together on the farm of 450 acres, and the amount of crops raised by the Indians and the stock used for their benefit cannot be given separately.

LATION.

Number of bushels of vegetables raised.....	17,200
Number of pumpkins raised.....	1,475
Number of melons raised.....	1,260
Number of heads of cabbage raised.....	14,012
Number of pounds of broom corn raised.....	2,500
Number of gallons of sorghum manufactured.....	300
Tons of hay cut, 240; tons of millet, 20.....	260
Stock owned—	
Horses.....	99
Cattle.....	882
Swine.....	380
Domestic fowls.....	915
Five civilized tribes:	
Number of children of school age.....	9,315
Number who can be accommodated in schools: boarding, 978; day, 7,550.....	8,528
Number of boarding schools.....	14
Number of day schools.....	199
Number of pupils attending boarding schools.....	1,043
Number of pupils attending day schools.....	4,596
Cost of maintaining schools: to 5 Nations, \$151,950; to religious societies \$8,089.....	160,039
Number who can read.....	29,600

b From report of 1881.

OFFICE OF THE INDIAN RIGHTS ASSOCIATION,
1305 ARCH ST., PHILADELPHIA.

January 30th, 1892.

A Crisis in the Cause of Indian Education.

An attack on Indian Education is imminent, which threatens seriously the great advance made in that cause during the last decade.

It will be made, we have reason to believe, in Congress during this session, and, if successful, may reduce Indian appropriations by two million dollars. Such a policy, while taking the color of economy, is in reality dangerous extravagance. Indian education means extinction of the Indian as a savage and his re-birth as a self-supporting man. It is the cheapest as well as the only humane and honest solution of the problem. It was the ignorance and savagery of those Sioux Indians whom we had left without education that, acting with other dangerous elements (hunger, spoil-system Agents, etc.), produced the Indian uprising of last winter. This cost more than two hundred human lives, and over one million dollars. Was this economy or was it cruel extravagance? A well-posted and reliable informant writes regarding the proposed reduction: "It cannot be made in the matter of rations, as you know, without bringing *on War!*—In the matter of Indian education, without committing great wrong." And further: "They propose to cut down the Indian appropriation bill two million dollars, on the ground that the Indian is not worth saving, because the experiment of saving him has cost us an immense amount of money, and especially in Indian schools, which have only made all Indians worse who have gone back from the schools to the reservations."

To repel the false charge insinuated in this statement, we submit the following record of returned Indian pupils from the Hampton Institute, which extends to July 1st, 1891. Statistics touching this point subsequent to that date give in substance a similar verdict:—

"On the record which we keep and change from year to year,

we grade these returned students according to the record they make and the influence they exert, whether excellent, good, fair, poor, or bad, and in this way make a very just estimate of their real value.

"The excellent are either those who have had exceptional advantages and use them faithfully, or those who by great earnestness and pluck have won an equally wide and telling influence for good.

"The good, the great majority, are those who are doing their best and exerting a decidedly good influence, even though it may not be very wide. They must marry legally, be honest, industrious, and temperate, and live a life which we can point to as an example for others to follow and improve upon.

"The fair are the sick and unfortunate, those who have had few advantages and from whom no better could be expected.

"The poor are those who have not done so well as they should; have married after the Indian custom without knowing better; have fallen from weakness rather than from vice, and some who are recovering themselves after more serious falls.

"The bad are those who have done wrong while knowing better, yet with one exception, those from whom no better was expected. Four on this list have recently left Carlisle with bad records (three were expelled and one ran away). Of this number three were brothers and all very nearly white. It may be of interest to state also that but one on this bad list is a full-blooded Indian, and he and two half-bloods on the list, are traveling with a show.

"Excellent,	72
Good,	149
Fair,	62
<hr/>	
"Satisfactory,	283
"Poor,	23
Bad,	12
<hr/>	
"Disappointing,	35
<hr/>	
"Total,	318"

Bishop Hare, the veteran Indian missionary, says, with equal fairness and force: "Much has been said of the tendency of the educated Indian to 'return to the blanket;' and, of course, as

OFFICE OF THE INDIAN RIGHTS ASSOCIATION,
1305 ARCH ST., PHILA., February 3d, 1892.

The following supplementary report relative to the record of the returned Indian students of the Hampton Institute, Virginia, has just reached us under date of February 1st. Taken in connection with the statement already printed by this Association, its contents furnish a complete and satisfactory report:—

“THE HAMPTON NORMAL AND AGRICULTURAL INSTITUTE,
“HAMPTON, VA., February 1st, 1892.

“HAMPTON'S RETURNED INDIAN STUDENTS.

“The record brought up to date shows that of our 336 returned Indian students now in the West, or a few of them pursuing studies or trades in the East, 79 are ‘excellent,’ 151 ‘good,’ 57 ‘fair,’ while but 39 are ‘poor,’ and 10 ‘bad.’ In other words, 85 per cent. are doing from fairly to exceedingly well.

“To the above record may be added 18 (7 girls and 11 boys) who are now members of the school for the second time, having made good records at home and come back to us at their own desire for further education. Many have done the same in the past.

“CORA M. FOLSOM.”

pauperism.

The assailants of Indian education may attempt, as an opening wedge, to divide the solid column of their opponents by an assault upon the *eastern schools*—Hampton, Carlisle, Lincoln Institute, and others,—with the show of a specious friendship for schools in the West. But the cause of Indian education is a unit. The western schools stand or fall with the eastern schools; both have their proper place and both their necessary and wise limitations. The eastern schools not only furnish the highest grade of instruc-

"Poor,	23
Bad,	<u>12</u>
"Disappointing,	35
"Total,	318"

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in all school work everywhere, one meets with grievous and flagrant cases of non-success. But, as a matter of fact, any careful observer who should travel through the Indian country would have his attention attracted by a large element totally distinct in its bearings and appearance from the old Indian life; and should he inquire what is the history of the young people who thus attract his attention by their appearance and by the work they are doing in the schools, churches, offices, and shops, as teachers, catechists, preachers, apprentices, clerks, etc., he would find that they are persons who have had the advantages of education in the mission or Government schools.

"In mission work I know of no field which yields larger results. In the mission of which I have charge (it is but one of several) there have been redeemed from heathenism, and are now engaged in mission work, nine clergymen, seven candidates for orders, and nearly fifty catechists and other workers, the whole number of communicants being over 1600. The offerings of our native Christians have increased from year to year since we have been able to make systematic effort in his behalf, from five hundred and eighty-five dollars (\$585.00) in 1881, to two thousand, five hundred dollars (\$2500.00) in 1890." The writer of this appeal is personally acquainted with many of these Indian Christians, and can testify as to the reality of the change effected in their lives.

The friends of the Indians frankly acknowledge a percentage of loss in Indian education, and what educator among the whites is not faced with the same discouragement? Does it need argument to show that the loss from Indian education is infinitesimal compared to the loss incurred by the absence of education?—that means murder, vagrancy, sexual depravity and pauperism!

The assailants of Indian education may attempt, as an opening wedge, to divide the solid column of their opponents by an assault upon the *eastern schools*—Hampton, Carlisle, Lincoln Institute, and others,—with the show of a specious friendship for schools in the West. But the cause of Indian education is a unit. The western schools stand or fall with the eastern schools; both have their proper place and both their necessary and wise limitations. The eastern schools not only furnish the highest grade of instruc-

tion and equipment, and the closest contact with our best civilization to Indian pupils, thus lifting the standard of western schools, *but they educate our own people to a belief in the reality and practicability of educating Indians*;—the latter a vital factor in the problem. It is the purpose of those who propose reductions in Indian appropriations to stop all increase in the Indian work at Hampton, Carlisle and the Lincoln Institute, and doubtless of all eastern schools, and in a few years to close their doors completely. If they succeed in effecting this, it is but a question of a little time until the western schools share the same fate.

We therefore appeal to the serious and patriotic people of this country for judgment in this grave emergency. Against their decision, when it shall have been fairly expressed, Congress will do nothing. It was by public sentiment, and by it alone, that appropriations for Indian schools have been lifted from \$20,000 in 1877 to \$2,291,650 in the current fiscal year. Shall this policy of education, which was created by popular demand, be sustained until every Indian child has been given a chance for self-support through mental, moral, and physical training, or shall it be abandoned and the Indian be remanded to ignorance, pauperism, and permanent dependence on public charity?

We rest assured that we do not make this appeal in vain, and that the friends of education and of religion will so instruct their Senators and Representatives in Congress, both personally and through the columns of the public press (an invaluable ally heretofore), that appropriations for Indian education shall not only suffer no loss but that they shall be increased. We believe that every Protestant clergyman and educator in the country will echo the declaration of a distinguished representative of the Roman Catholic Church and of American public spirit,—Cardinal Gibbons,—who, writing of “efforts to prevent a reduction of the Indian school appropriation fund,” says: “I shall do all in my power to coöperate with you to prevent the consummation of a measure so impolitic and reactionary, which would thwart the successful efforts hitherto made toward civilizing and christianizing the Indians.”

HERBERT WELSH,

Cor. Sec'y Indian Rights Association.

